

THE CHINESE RECORDER

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Editorial

THE CLOUDS OF WAR.

In our last issue we spoke of the appalling floods and famine throughout China, and indicated the possibility of well-nigh twelve million people being destitute as the result of the losses of property and crops. As we go to press a war is going on between Chekiang and Kiangsu, and although there are evidences of collapse, the news from the North indicates that there may be a general war throughout China. Already it is reported that the war is costing Chekiang alone about \$100,000 (Mex.) a day and when we consider the cost to the other side which is operating at a greater distance from its base, we are appalled at the expenditure. Add to this the suffering of the multitudes who are ill-prepared for further disasters, the effect on trade and commerce, the paralysis of industries, and the revelation of the selfishness and callousness of military autocracies and we have as black an outlook as it is possible to imagine. The seriousness of the situation is emphasized as we trace back the causes of the war to the fact that Chekiang is the only remnant of the Anfu party that was in power four years ago, and realise the complexity of the political situation.

THE SILVER LINING.

That there is any glimmer of light in the darkness seems impossible to many. The foreign newspapers have pointed out how

Chinese history is a record of wars as sanguinary as those of the most pugnacious nations of the West, and the wonder is expressed as to who the optimist was who first propounded the pleasing fable that the Chinese are a nation of pacifists.

There is a modicum of truth in this. Professor Legge in his *Prolegomena to the Sheking* writes: "Probably there is no country in the world which has drunk in so much blood from its battles, sieges and massacres as this (China.)" Meadows in "The Chinese and their Rebellions," writes: "Of all races that have attained to a certain degree of civilisation, the Chinese are the least revolutionary and the most rebellious;" and Dr. Faber referring to such rebellious movements declared that rebellions had occurred on a large scale over fifty times in about 2000 years.

The first glimmer of light comes when we study the situation as a whole, and putting the military leaders on one side, note that the nation itself is not militaristic. The experience of Consul General Barton, as recorded in our December issue for last year, may be recalled: "Arriving in Chungking two days after that city had fallen he could not help noticing how little effect the war had on the people of that city. One sees the burnt out ruins and one knows the appalling tale of suffering, loss and damage, but when the wave of civil war passes over, in spite of terrible losses the Chinese go on just the same." This tribute to the patient, plodding spirit of the Chinese was enhanced by Mr. Barton's statement that if you take a vote amongst the British or other foreign officials who are brought into contact with the Chinese, you will find that the majority think well of them. In the "Bible Society Record," we find the brighter side vividly depicted by Rev. Carleton Lacy:—

"There is a very different picture to be painted. It is of the real China—the China of the millions of common folk who pursue their everyday tasks quietly and cheerfully. It is of the China that goes on building her new commercial and industrial cities, laying broad boulevards, erecting high buildings, organizing vast industries. It is of the China that continues each year to send more of her sons and daughters into schools and colleges, to devise means for educating more of the masses, and to train more youths for useful vocations. It is of the real China that is after all practically religious—on the one hand reviving every sort of temple worship and pilgrimage, the heart yearning after something higher; and on the other hand initiating new expressions of the religious life in social service and personal consecration to great causes. China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the gospel message."

Another glimmer of light comes when we remember that whilst the people are patient, and whilst the history of China has many dark chap-

ters, and the changing of dynasties has been accompanied by fearful slaughter, there have always been brave and public spirited men who have taken a lead for the right, knowing well the risks they ran and the price they would probably pay in the long run. The history of China presents a creditable list of such martyrs. We believe similar patriots will be raised up at such a time as this. The good elements in the new tide of nationalism will emulate the self-sacrificing spirit of their ancestors. The last few years have brought in problems connected with loan transactions unknown to their predecessors: but let us hope the same spirit of patriotism and self sacrifice will indicate the right solution.

Before we leave this historical study, light may be found in other two points. (1) There is scant record of any of the officials of the old regime selling their country for gain; and (2) with shame on our part we realise that China in all her warrings may be credited with a pacificism which avoided the exploitation of weaker neighbors.

PUBLIC RELIEF SERVICES.

The greatest and most immediate source of cheer is to be found in the manner in which our Chinese friends are organizing relief. Simultaneously with the appearance of the ugly realities of war the Chinese Red Cross started in effectively. It is impossible to mention all who are helping but we would like to refer to the services of Dr. New Way-sun, the field director, Dr. New Way-ling at the Red Cross General Hospital; Dr. D. C. Han, Dr. W. I. Min Hsu, Dr. U. K. Koo, Dr. L. S. Kau, and Dr. G. S. Tyau of St. Luke's Hospital. The three upper classes of St. John's University medical school, numbering 12, have volunteered their services and are stationed at the various Red Cross hospitals aiding in the work. Efficient aid is being rendered by the Y.M.C.A. and the Y.W.C.A. The White Cross Society, a Buddhist Organization, is also doing extensive work, largely, we understand, along the lines of civilian relief. Many others are helping, including foreign doctors: but sufficient has been mentioned to indicate the nature of the response.

An important feature is the manner in which the Christian forces have been turned to for help. Marshal Chi has called in the help of the Christian church in Nanking in civilian relief. Later on we hope to give particulars of this service.

Just as we go to press we hear from Nanking that the Civil Governor Han Gwoa Djuin has given an initial contribution of \$1,000.00, and identified himself with the civil relief work being carried on by the Christian Church.

A CHALLENGE AND AN OPPORTUNITY.

Whilst thankful for the manner in which the call for relief is being responded to, we realize there are fresh problems as well as new opportunities emerging from the war conditions. We hear that in one town the leaders came to the preachers asking them to organize a **中國基督教救命會**. The use of national flags and church compounds has also been discussed in connection with safety precautions.

In all such matters we have a call to prayer for wisdom, also for guidance as to how to utilize this receptive opportunity. "Man's extremity is God's opportunity," and many are praying as they never did before. When the church in the Western lands is spoken of as having failed during the years of war and its aftermath, we can point out the fact that the world's plans and principles have been tried and found wanting, but, to quote G. K. Chesterton's epigram, "Christianity has not been tried and found wanting, it has been found difficult and not tried." Dr. Charles E. Jefferson wrote not long ago:—

"Science cannot kill war, for science has not the new heart, and whets the sword to a sharper edge. Commerce cannot kill war, for commerce lacks the new heart, and lifts the hunger of covetousness to a higher pitch. Progress cannot kill war, for progress has no heart at all, and progress in wrong directions leads us into bottomless quagmires in which we are swallowed up. Law cannot kill war, for law is nothing but a willow with the tied round the arms of humanity, and human nature when aroused snaps all the withes asunder and carries off the gates of Gaza. Education cannot end war, and if by education you mean the sharpening of the intellect, the drawing out of the powers of the mind, the mastering of formulas and laws and dates and facts, education may only fit men to become tenfold more masterful in the awful art of slaughter. Who will end war? The world has had three historic scourges: famine, pestilence and war. Each one numbers its victims by the tens of millions. Commerce killed famine. By her railroads and steamships she killed it. It lies like a dead snake by the side of the road along which humanity has marched up to the present day. Science killed pestilence. The Black Plague, the Bubonic Plague, Cholera, Smallpox, Yellow Fever—all have received their deathblow. Science did the work. These foes of mankind lie bleeding and half dead by the side of the road along which the world presses on to a higher day. Who will kill war? Not Commerce and not Science, nor both of them together. Only Religion can kill war, for religion alone creates the new heart. Without religion we are without hope in this world. Without God we are lost."

MISSION POLICY IN MISSION ARCHITECTURE.

Three articles in this issue deal with the property question connected with Mission work. It will always be necessary to test the value of any missionary endeavor by its relation to the great evangelistic objective,—to what extent does our building programme contribute to or hinder that objective? Do our evangelists, doctors and educators give time to

such work which is needed in these primary fields of endeavor? Have we a clean cut policy toward which we are steadily working in this department of the work or are we drifting along the lines of least resistance? The question is surely worth all the constructive thinking that we can bring to it, for millions of dollars are being spent each year on buildings in the foreign Mission field, all of which should be spent to the glory of God. The article on Mission Policy in Mission Architecture will stimulate such thinking.

THE NECESSITY FOR TRAINED SERVICE.

The professions of medicine and architecture must always suffer at the hands of lay practitioners. It is inevitable and our friends in those professions should take it as philosophically as possible. Every mother knows just what is the matter with her child and what physic it needs,—and some women even know that much about their husbands. Similarly every man's and every woman's opinion in the realm of art is just as good as that of any one else,—and often a great deal better. There is this difference between the two professions, that the element of fear keeps us watchfully ready to run to the doctor the minute we suspect the accuracy of our own diagnosis, whereas in our architectural excursions we are generally ready to back our conclusions against all comers. It is a good thing for the world that there is such a large preponderance of good taste, but in case of differences of opinion that are not reconciled by discussion it might be a safe rule for us to follow to let him decide who has brought to the subject the most mature study and who has the most at stake in the decision.

The story is told of the late Henry Bacon, architect of the Lincoln memorial in Washington, D.C., one of America's noblest monuments, that he was once employed to design a fraternity house at one of the colleges. When the drawings were submitted in accordance with the programme the committee in charge approved them with the exception that they wished him to change the small lights of glass in the windows to large ones. "If you do not care for the design, gentlemen," he is said to have replied, "the procedure is simple. All you have to do is to return my drawings, with no further obligation on your part, and secure another architect; but the small lights of glass are essential to the integrity of my design." The committee accepted his decision and never had occasion to regret it.

THE QUESTION OF STYLE AND COST.

We are glad the question of style has been so frankly discussed. As a newcomer the writer well remembers many years ago taking an

interior missionary on a visit of inspection to a newly erected foreign-spired church. Great was the veteran's indignation at Chinese Church buildings being built in occidental style. In our last issue one of the articles drew attention to the overwhelming percentage of our buildings of a purely Western type. "Inherent in them are Western implications regarding methods of work and forms of life." "Such buildings convey to the Chinese men and women who see them an exotic, 'foreign' conception of the religion they represent. They are also bound to exert over those who use them, an intangible but ever-present influence which will definitely affect the forms and types of activity that take place within their walls."

Another aspect of this question is as to the near or remote possibility of our Chinese co-workers being ready to take over the large foreign buildings being erected. The remark was heard recently: "We cannot support such big foreign churches." Of course conditions vary—and widely different elements enter into the situation. We have not a few commodious buildings in China built and supported by the Chinese membership. Their choice is predominantly and appropriately Chinese.

FITTING INTO FOREIGN MOULDS.

It is not only in the matter of Church buildings that there is a danger of taking the foreign type and method as the best for China. The following extract from a letter written by an experienced and wide-awake missionary, expresses a misgiving many are now feeling:

"We are plunging Chinese Christians into a type of organization and a circle of ideas which are not familiar. We expect them to go our way at our pace. Mostly they do their level best to meet the situation, and say nothing and kick not at all. But some collapse under the strain, I don't mean morally, but in the psychical feat of fitting their actions to our moulds. Many do less good work than their best because they are always trying to adjust to the unfamiliar and unnatural. The net result seems to me to be loss of efficiency (even when we seem to be most efficient) and a severe strain. I have had various indications of this in my recent work and have come to feel that (quite without knowing it) we make the work of carrying forward Christianity in this land unnecessarily hard for our Chinese colleagues. Few indeed have any interest, for example, in statistics and reports; and yet to us these things seem to be an integral part of the work, perhaps a necessary evil but still necessary. But are they? Wherein lies the necessity? Again, we have assumed that a paid minister to each congregation of Christians is essential to its healthy life. I find a number of Chinese asking whether the assumption is correct, and whether better work might not be done in many cases by a distribution of responsibilities among lay members. If this could be done we should probably reach the goal of self-support more rapidly. So, too, in our office work, with all our careful arrangements for filing, for committee work, for recording results and so forth, are we try-

ing to clothe David in Saul's armour? Are we putting off the day when David with his own well-chosen weapons will slay Goliath? Has it become such a habit of our thinking that warfare can only be conducted with sword and spear, that we overlook the stones and the sling, which alone David can use with ease and precision? If so we are, quite unconsciously and with the best motives in the world, postponing the day when David (the Chinese Church) shall come to her own and slay her many and mighty enemies—enemies which we, it may be, can never slay with all our modern armour."

THE LATE DR. HOPKYN REES.

In our next issue we hope to publish an In Memoriam notice of our former associate editor. Eight years ago, when the editor-in-chief of the CHINESE RECORDER went home on furlough, Dr. Rees rendered special service as associate editor. His wide experience and intimate knowledge of every phase of missionary administration found expression in wise and timely editorials and faithful criticisms. Not to anticipate the fuller notice we will simply mention the coming to China of Dr. Rees in 1883, his varied services in evangelistic effort until his becoming secretary to the Christian Literature Society in 1916. After his retirement in 1921 he became Professor of Chinese in the University of London. He died on August 4th at the residence of his son-in-law, the Rev. R. K. Evans of Peking. Our heartiest sympathy goes out to his widow and family, the London Mission with which he was so intimately connected, and the Christian Literature Society.

THE HOME-GOING OF OTHER VETERANS.

In an editorial during the time Dr. Rees was associate editor, we have the words; "Great men fall on sleep, one by one, but the joy of our service, and its inspiration, is that other spirits of a kindred nature arise to take their place, and best of all, the Master liveth to remain with us till the glad day when Christ shall see of the travail of his soul in fullest satisfaction." It seems almost impossible to have successors to some of the veterans whom we mourn. Possibly we do not require now men of the special qualifications of the earlier workers; but at any stage of missionary effort men of the calibre and consecration of such men as Dr. A. P. Parker are sorely needed. It was a great shock on September 11 to have the news by cable of the death of Dr. A. P. Parker, in Oakland, California, whither, with his family, he had gone for rest and recuperation. In our next issue we hope to speak of his life and labors for China.

We would like to put on record the notable work done by Dr. H. H. Lowry, who died in Peking, January 13th, 1924, in his eighty-first year. He was born in Zanesville, Ohio, in 1843, arrived in Foochow

in 1867, was superintendent of the North China Mission of the Methodist Episcopal Mission from 1873 to 1893, and from 1894 to 1918 was President of Peking University. When the University was organized on a federated basis he was made President Emeritus, acting as President for a year, and continuing as President of Peking Academy until he retired in September 1922.

We feel bereft in that these veterans of service here have passed on to service in heaven, but we who have known them and China for which they toiled, will ever be richer because they lived and labored and loved.

Notes on Contributors

Dr. T. T. LEW is Dean of the School of Theology, Peking University, Peking.

CHAS. A. GUNN is a member of the American Presbyterian Mission (North). He has been in China three and a half years, but before that, spent in Canton three months of each of the four years he was stationed in the Philippine Islands. His work is chiefly Mission architecture and he is now the Chairman of the Mission Architects Bureau.

J. VAN WIE BERGAMINI was from 1914-1919 a member of the A.B.C. F.M., North China, and from 1920-1924 a member of the A.C.M. in the Diocese of Hankow. He has been in China ten years, mostly engaged in Mission architectural work.

WALTER A. TAYLOR, B. Arch. Eng., College of Engineers, Ohio State University, has had office experience with C. E. Firestone, Canton, Ohio, was mechanical and plant engineer in the Hoover Suction Sweeper Co., Canton, Ohio, and in the Acoustical Engineering Department, of the Johns-Manville Inc. He is now connected with the A. C. M. in Hankow engaged in architectural work.

JOHN HAYES GELDART, B.A., is connected with the Chinese Y. M. C. A. He first came out to China in 1912. During the ten years that Mr. Geldart was in Shanghai Young Men's Christian Association he gave his time chiefly to co-operation with the churches, in developing their work for young men in bible study groups and service groups. In the summer of 1923 he made rather an extended trip into Shansi to assist in conferences for Christian workers and church members that were being carried out there at that time. His service in Soochow was in close relation with the development of lay workers in the churches, especially young men. He is now home on furlough.

MISS MARY I. JONES, B.S., is a member of the American Baptist Foreign Missionary Society. She came to China in 1907. She is the principal of the School of Mothercraft, Huchow, Chekiang.

The Life of University Trained Ministers in the Church of China To-day*

T. T. LEW

I SHALL speak to you as a fellow comrade on the eve of your departure to the front. Perhaps it is fitting for us on this important occasion to pause for a moment to consider the life which you have chosen to follow and what it involves.

You have been prepared to serve the Church. Your graduation to-day signifies that you are ready to enter her service. What kind of church are you going to enter? The Protestant Church of China to-day has three outstanding characteristics in her favour. It is first of all a Church which has its pioneer work done and foundations laid. We are grateful to those early missionaries who have braved untold difficulties and conquered them, who have through their holy consecration undertaken the toil and labour, laid the foundations and put up the scaffold for a majestic structure. Firstly, the Church in China now has at least 360,000 communicants, 24,000 Chinese workers, 7,000 missionaries, 7,000 educational institutions with over 200,000 students, 9,000 centres of evangelistic work, 221,000 pupils in Sunday schools. Surely it is no mean organization. You will not appreciate the significance of these figures until you stop and think for a moment of what is involved in the building up of such an organization. There has never been a single one of equal magnitude in China which is voluntary in its nature, socially and morally uplifting in its purpose, independent of the patronage of political authorities, genuinely serving the poor and needy, and which has not only lived but developed through persecution and misunderstanding. The development of the Church in China in spite of all its shadowy spots is a clear indication that God is with her. You are going out from these academic halls to enter into the service of such an organization, no mean one from the point of view of numerical strength.

Secondly, the Church of China is not only a great organization with its foundations laid, but it is also one whose principles have been recognized by the public in general. In olden days amidst misunderstandings and persecutions, the officials of the Imperial Dynasty for diplomatic purposes issued proclamations to protect the Christians, using the phrase, "These Christians are those who exhort people to be good."

* An address delivered at the Graduation Exercises of 'Shantung Christian University, June 18, 1924.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

This was the stock phrase used in all official documents, and it was used by those few kind-hearted people who wished to maintain order in the community, but those words were not from their hearts. Most of them did not believe in them. In their minds the Christians were foreigners or Chinese who had become foreigners. Their principles and standards were foreign, strange and disturbing. After these years of testing and conflict, with the help of the Renaissance Movement—which, by the way, is a partial product of the Christian Movement itself—the principles and standards set up by the Christian Church are gaining recognition every day. One of the best tests whether our principles and standards are recognized or not, is the increasing insistence on judging us by our own standards. Your neighbor may have half a dozen concubines, yet people may pass him, by without comment, but if any of you should have a concubine you will be commented upon all over the community. The politicians and the military men may smoke opium, and be passed by unnoticed, but if any of you should touch opium, I am pretty sure that the newspaper of your community would do you the honor of a great deal of publicity. Not only these fundamental evils against which the church has set up unwavering standards by which the public in general are measuring you, but even in the higher standards of loving one's enemies, turning one's right cheek, walking the second mile,—these and others are being used to-day to judge the Church, her officers and her entire constituency. Listen, for instance, to this challenging message by a modern poet published four years ago:

The pastor said "The pleasures of the flesh
Have little to do with the spiritual life of a man.
Go ahead and do your work,
Continually being patient:
All the difficulties that come from suffering
Are decreed by the Almighty God,
Thou shalt raise no finger of protest.
It is thy duty to obey.
Wait until thy dying hour comes;
Then will come the angel
To welcome thee to the heavenly abode,"
Amen.

Leaving the gate of the church,
Enter into the worship.
Work hard for twelve hours,
Sweat hard for twelve hours,
Earn twenty cents in small money,
Exchange it for a measure of rough rice.
This is thy gift, oh God!
For which I should offer my gratitude.
"God! Oh God!

Such bountiful grace from Thee;
How can I repay back to Thee;
I only hope Thou wilt allow me
To enter Thy kingdom to wait on Thee."
Amen.

One month, two months, three months;
One year, two years, three years;
Eat, yet suffer hunger;
Sleep, but with fatigue;
Hands and feet attacked by disease,
Wet and benumbed.
The passages of the lungs are filled with microbes;
Where has gone that strong, stout, healthy muscle...
All that is left—a few skinny bones.
"God! Oh God!
How dare I disobey Thy decree.
But, look, I am eaten away by disease.
Amen."

One day without work, rice is gone;
Two days without work, clothes are gone;
And then, that merciless landlord comes
To drive me out into the streets.
Such a 'luxurious Shanghai.
I can only see many serene and beautifully built Churches of God;
But I fail to find a poor, even broken house of refuge.
"God! Oh God!
Speed Thy coming and take me
Into Thy heavenly kingdom to wait on Thee.
Amen."

Or this more searching challenge by a leading philosopher published only a few months ago:

".....the purely materialistic and purely mechanistic view of life with one stroke of the pen cancels "God," deletes "Soul," and destroys the mystery of the idea that "man is a spiritual being, as distinguished from the rest of beings."

This is a real challenge. We wish to see those who believe God come forward to fight for God, we wish to see those who believe in Soul come forward to fight for Soul, and we wish those who believe in the mystical and spiritual life of man come forward to fight against the point of view that human life is "the play of two-handed animals."

If there is anything we are not worrying about nowadays it is the non-recognition of Christian principles and standards. So long as we preach them and preach them faithfully, and hold them up before the public, they will receive respectful attention. The question is, how we can live them and live them in such a way that will draw men not only to recognize them but to live accordingly. So, the church you are

going to enter to render your service is no mean organization from the point of view of its moral influence.

Thirdly, the Church of China is not only a great organization with its foundations laid, an organization whose principles have been recognized by the public in general, but it is also an organization whose services are appreciated by both its friends and its enemies. If there is a single organization which has rendered more useful and free service for social uplift in China in the last one hundred years than the Christian Church I would like to know of it. The spirit of philanthropy is, of course, not at all a new spirit in China. It is rather an old and historical virtue of the Chinese people, but to fill it with Christian love, guide it with democratic principles and carry it out according to modern scientific procedure, has been the contribution of the Christian Church in China during the last hundred years. We must not, of course, claim too much for the Church. The Church with limited resources and sometimes with limited vision has only made a beginning, but the significant fact was that she did make a beginning and made a beginning under most difficult circumstances,—the anti-opium society, the anti-foot-binding society, modern education for women, education for adults, young people's societies, hospitals, famine relief, and the many different organizations and plans for social service.

The best test to show that these services are appreciated is that the public have begun to take up these forms of service themselves, in many cases following the plans and procedure that were laid down by the Christian organizations. There is no occasion for a formal expression of appreciation as to the social services of the Church, still less do we have to defend them. Just compare the situation to-day with that of twenty years ago. No one can say to-day that the Christian Church is useless, and the general sentiment even of its enemies is unanimous that "She has not done enough, she should do more." You are, therefore, entering into the service of a Church which is no mean organization from the point of view of its social significance.

We are glad and thankful that such is our heritage and we are grateful to those who have done this pioneer work, to those who carry it on so that the standards of the Church are kept high, and her numbers growing and her service uninterrupted. We are proud of these outstanding characteristics of our Church and they are assets with which you can begin your work with bright hopes of success.

But on the other hand, we must also clearly recognize the other characteristics which call for our serious attention.

First, the Chinese Church is confronted with a great danger of economic control by foreigners. The organization which employs 31,000 active workers and is maintaining institutions and centres of work

numbering 100,000 is an organization which must have a big budget, and it has one. The annual expenditure of the Protestant Churches in China to-day is nearly 20,000,000 dollars. Only approximately one-third of this amount is from Chinese. That is, for every three dollars spent in Christian work, two dollars are contributed by the Christians in the West. The work of the Chinese Church is conducted on a twentieth century basis, but it has been built upon the generosity of Christian brothers of other lands. The expenditure though seemingly great is by no means luxurious. On the contrary, it is far short of what is necessary to carry on the work efficiently, to say nothing of expansion. That the work has been so good in many centers and as satisfactory in general as it is, is a tribute to the faithful workers both Chinese and foreign. But this tremendous amount of money from foreign sources is developing several serious aspects, one of which is its subtle effect upon the spirit of dependence. The work is growing; money is needed. We have been able to count upon the generosity of the Christians in the West before. Why not continue so? Partly through the seeming hopelessness of providing for the whole budget and partly because of the general economic status of the average Chinese Christian to meet the demands of the twentieth century program, the spirit of independence and the willingness to exert itself to the point of pain has not kept up with the growth of other virtues. Another greater danger is the subtle temptation on the part of missionaries who are given the responsibility of administering these funds to insist upon the application of the unwise though natural human principle of finance to the stewardship of faith. The temptation is so subtle and persistent for them to remember only the principle that "the one who controls the purse controls the policy" and to forget that every dollar contributed to mission boards for Christian work in China or in any land by any Christian in the West is money offered to God. Once a piece of gold is placed in the collection plate for foreign missions it becomes a part of God's treasure. It is God's money and no longer the money of any nationality, or of any organization. Both missionaries and Chinese who are engaged in Christian service are common stewards of God's money and it is their duty and joint responsibility to see to it that the money is spent properly for God's work, to carry out His will irrespective of who the agents are. But this principle is not yet understood and recognized fully by the Church at large. The temptation is still strong both to the missionaries and to the Chinese. To the missionaries because they feel that they have the right to determine the policy alone or at least to be its final judges; and to the Chinese the temptation is to feel that they are mere hired helpers of a foreign organization, and their highest virtue is to live an acceptable compradore's life, to carry out

faithfully the orders of the foreigners and no more. No one can tell fully the damaging effect of this economic control of the Church to-day, and unless the Church can come out of it there is very little hope for her. For under the present circumstances men with initiative, men with independent judgment, men with conscientious purpose, men with proper sensibility, find it again and again difficult to remain long in the Church's service and to be her whole hearted servants. Aggravating the situation are its concomitant evils—the unwillingness of those who have the money to contribute more; the despair of those who do not see the possibility of change; the reaction on the part of those who wish to break away from the Church and to set up independent units just to give vent to their feelings; the resort to new solutions which clearly admit the defeat of co-operation; and what is worst of all a nominal common stewardship in place of one that is real,—some missionaries are organizing committees and councils and put on them Chinese who have no independent judgment, regarding such a plan as a real progress. You are now therefore going into a Church which urgently demands a solution to this problem of economic control. You will face the danger of taking the line of least resistance or of falling in line with those who give up the problems with despair or indifference. But you have been trained here for independent thinking and judgment. You must use Christian courage and patience to fight against it and come out victorious, not by saying unkind words or performing harsh actions, but with humility, with appreciation of the missionaries' point of view, work out a solution through co-operation and with the least possible friction.

The Chinese Church is confronted with a danger yet greater than the economic control of foreigners, and that is the control of thought, by Western traditions. The economic control of the Church would not be in such great danger had it not been for the fact that it indirectly and unconsciously controls the thinking of many of her servants. The Church of China is blessed with a rich heritage such as has never been enjoyed by any other Church, for there are 150 different organizations carrying on her work, representing various nationalities and almost every point-of-view. It is your prime duty to conserve all these good things which have been contributed by the Christians of other lands. The Church of China is only a part and an integral part of the Church universal. It is in an unbroken line of succession from the apostolic church. The fruitage of two thousand years experience is at her disposal and we must be grateful for it and use it, but we must not forget that the Church can never become permanent, and her influence lasting, unless it is built upon the spiritual and religious inheritance of the race. God has given us a history of

five thousand years, and He has never left us without some witness as to His Fatherhood and His Majesty. Thus far, the Christian Church in China has been built almost entirely upon the ideals and experiences of the Christians in Western lands. These are valuable but they are not ours and they can never become ours until they are thoroughly redigested, and fused with our own civilization. With the one hundred years' history of the Church we have not yet produced one hundred Chinese who can interpret the Christian message in the light of our own culture free from the bias of a foreign background. We have not yet produced a single hymn which can grip the hearts and stir up the imaginations of the worshipping multitude such as the great historical hymns of the Western Church have done with their people. We have not yet produced one hundred books which can claim truly Chinese authorship. The standards and confessions we have are translations. the hymns we sing are translations, the books we read are translations. They are all very good in the original because they were the expression of the best religious experiences of Western peoples. We appreciate the privilege of using their translations but they are not ours. We derive a certain benefit from them but they are to us as the letters in model letter writers are to beginners. There are young people who for the sake of convenience copy out of these model letter writers, letters and expressions of affection and devotion and who use them as if they were their own. The words are there and the composition is very good, but it is not their own. In the same way the Church to-day is confronted with the danger of accepting through the missionaries from the West wholesale and without question the traditions, the standards of faith, the methods and ideals of the Western Church irrespective of their fitness and their permanent values to the Chinese people. She faces a greater danger in that because they do not strive to develop their own, they do not know the richness and grandeur of self-renewing and genuine religious experience and the joy of creative self-expression. To be satisfied with what we have or to rely upon the feeding of things necessary to spiritual life by "foreign nurses," without hope of developing into a growing childhood, taking on nourishment directly, such is the danger of undeveloped life and it is worse than death. It is your duty to fight against the temptation of self-complacency, self-satisfaction, and to come out victorious, not by thoughtless criticism or by words of ingratitude for what we have, but through humility and appreciation, studying afresh, testing everything and holding fast to that which is good, with the help of God leading the Church on through your creative effort so that the Church will be genuinely Chinese not only in its external form, but in its dynamic thinking, not only able to meet its own needs but able to make contributions which will meet the needs

of the Church Universal. In that way only can we repay a part of the generous help the Western churches have given us.

With these two aims in view—to find the purpose of God in such adjustments as best advance His Kingdom, to enrich the Chinese Church with a creative and independent thinking so that she will become by the grace of God a truly Chinese Church capable of saving individual souls and of regenerating society—you have a program for your life greater than that which any hero of history has chosen.

But in order to carry out such a program you will have to fight against three factors. First of all, we must fight against human nature in the Church. The history of the Church has shown that every Christian leader has to face some time in his life the various manifestations of human nature that confront him in his work. The strong force of habit, the case of falling back upon traditions, the great inertia in starting new plans, the jealousy that follows on the heel of success, criticisms which make no allowance, the difficulty of paying attention to details, the misuse of liberty, the handiness of using orthodoxy to check every advance in new lines, the equally great temptations of following the lure of new adventures without vigilant watchfulness and thereby losing the eternal and unchanging truths, and what is most subtle and difficult to the Chinese particularly “face” and social relationships, the “transferred anger” and the compromising of principles through courtesy. I call these “manifestations of human nature” because you will find them both among your fellow Chinese Christians and your missionary colleagues. I call them “manifestations of human nature” because they require a power which is superhuman in overcoming and transforming them.

Secondly, you have to fight against your own friends, the special friends who are following your career with interest, who generously watch over your success, the general friends of the Church, your experienced seniors whose long years of service entitle them to teach you with admonitions, who are constantly worrying over your dashing courage, your willingness to formulate things new. They truly love you and are afraid that you will go astray, and, with you, those to whom you minister. The friends with whom you are working and who are your enthusiastic followers and supporters, who are willing to offer whatever they have to make your work a success, who covet for you a place of prominence and leadership, they are constantly worrying that your work is not thorough enough, that you do not go far enough and stop short of their expectations; irritating you with chagrin at your small failures and embarrassing you by over-exaggerating your little successes.

These friends you will have and you need them, but some of them do not see the visions you will see. They do not go through the

difficulties that you alone will taste. They will not all share your ambitions for the Church, they will not all have the same faith in your message. At times they do not know how much more anxious you are than they over the very thing which they were afraid of, and again and again you will find you yourselves are more conscious of your shortcomings than all your critics put together. Your longing is for sympathy and understanding rather than for independence and self-sufficiency. It is your friends who very often add to your burdens by their thoughtfulness and make your struggle harder because of the cares and compliments thrown into your atmosphere.

And finally, you have yourself to fight against. Your intellectual training here ought to help you to understand more, your religious experience here ought to help you to feel more. The high standards which you have been trained to follow will make you expect more. Because you feel more, because you understand more, because you expect more, you will say more and act more. And then you will find yourself in the midst of many unexpected difficulties. Because you love your Church devotedly you covet for her the place of influence which she ought to have, and for that very reason you will easily become impatient with whatever shortcomings she has now. Your very contribution is the fact that you cannot help but be impatient. If you lose that, you will be dead. And yet you must fight against this impatience. You love your missionary colleagues in general and love a few even with a childlike adoration, and because you love them so truly you are irritated by their self-complacency, their seeming indifference to new plans. Your contribution to them is the very fact that you cannot help but be irritated. If you lose that you will be useless to your missionary friends. And yet you must fight against your own irritation. You love your fellow Chinese Christians and particularly your Christian colleagues in work. You want them to enjoy the privilege of equality and enlarged opportunity of service, and for that very reason you will easily become disappointed with the seeming sluggishness and self-satisfaction which they may show. Your very contribution is the fact that you cannot help but be disappointed. If you lose that you will be of no help to them. And yet you must fight against your own disappointment.

All you I trust are thorough conservatives in doctrine and in faith. You wish that every thing that is noble and good and true should be kept intact and pure and free from pollution, but because you are a conservative it is necessary for you to have an open mind to receive and to strain every point to interpret the old truth in new terms, so that others can get the full value of the faith once delivered to the saints. All of you I trust are thorough moderns. Because you are true moderns you appreciate the greatness and grandeur of the historical standards

of faith,—the priceless treasure that these confessions represent, the richness of the Christian experience back of them—and you treat them with such reverence and appreciation that you will fight against anyone who spoils them by insisting on the letter at the expense of the spirit. You will be condemned by the traditionalists as dangerous radicals and be despised by the radicals as hopeless traditionalists. You will be suspected by both and loved by none and yet the sympathetic understanding of the many-sided interpretations of God's truth combined with an unflinching loyalty to the conviction of your faith in Jesus Christ is the most valuable contribution you should make. If you fail in that you fail in all. To stand by the principle of comprehensiveness you will be brought face to face with not only the infinite and all-embracing beauty of God's truth, you will also get acquainted with the appalling weakness of our human efforts in God's service—the wrongly spent zeal, the misdirected devotions, the one-sided emphasis, the well-meant but mistaken intentions. You will be pained by these. The very pain is indicative of a feeling heart, a prerequisite of a Christian Minister, and yet this pain is the thing which you must fight against.

You will find again and again that your efforts to bring about a better understanding and greater co-operation among the missionaries and the Chinese will be taken by the missionaries as ambitious, aggressiveness, and responded to with unfriendly alarms and untimely checking of your work. What is more sickening is the fact that you will also find that while you are fighting for the cause of your fellow countrymen, you are stabbed at your back by the very people for whose interest you are unselfishly working, for they too would sometimes rather be the irresponsible servants of other races than follow the leadership of younger men and share in the burden and responsibilities which that involves. Yet through it all you have to keep your own selves in perfect control, asking for justice for others, but not for yourselves, pleading for due recognition for others but not for yourselves, giving comfort and solace to others but asking none for yourselves.

When you will have served your term for a few years and become better understood, when your work has borne some fruit and you have been awarded positions of importance, then your battle against yourselves will be still more fierce. For when you are regarded as mellowed in temperament, discreet in expression, and responsible from the point of view of institutions, harmless from the point of view of mission policy, safe from the point of view of traditions and dogmas, then you are in the greatest danger. For the prophetic fire may be dying in you, the seer's visions and the adventurer's daring faith may have vanished. You will have become a respectable person, acceptable to the priests of

the Temple, and yet deserving to be chased out of its precincts by the Lord's whip of small cords.

So you have to fight against those very qualities which you will have taken years and much pains to develop.

Comrades—I am merely revealing to you *some* of the naked realities of the life which you have chosen to follow—the life of a conscientious and faithful University-trained Christian Minister in the present-day Church of China. It is a life which demands sacrifices, and the sacrifices are chiefly mental and spiritual making the financial and social sacrifices dwindle into insignificance. It is a life of suffering and the sufferings are inward and exacting, surpassing any outward persecution or martyrdom. But at the same time, it is a life of unsurpassed beauty and inexpressible joy if you will faithfully follow our Lord and Master Jesus Christ. If you will follow Him into the wilderness and fight against the subtle temptations of the tempter with the Word of God; if you will follow Him into the synagogues and teach with conviction the Divine Messages of the prophets; if you will follow Him in faithful service to His own people who rejected Him as a lunatic; if you will follow Him in the dust and heat of the Palestinian road with unfailing compassion as you minister to the people who need His service; if you will follow Him in the quiet hours of devotion and intimate communion with God after the day's labour; if you will follow Him into the houses of the publicans and sinners and stand bravely the misunderstanding of hypocrites; if you will follow Him into the Temple to perform the duties of a Churchman but at the same time to cleanse the House of God and make it a place fit for prayer; if you will follow Him into the Court of the Sanhedrin speaking nothing but the Truth and willing to be condemned by the stated authorities of the Church; if you will follow Him into the Court of Pilate and be mocked by the mob of selfish breadseekers and excited patriots; if you will follow Him into the Garden of Gethsemane and with agony and pain win the victory of complete self-surrender while repeating with Him the prayer "Thy will, not mine, be done;" if you will follow Him on to Golgotha and offer up your very life;—then it will be given to you to share the exaltation of the Mount of Transfiguration, the Victory of the Easter Morn, and the glory of the Mount of Olives; there—not only China, but the whole world will be at your feet.

Mission Policy in Mission Architecture

C. A. GUNN

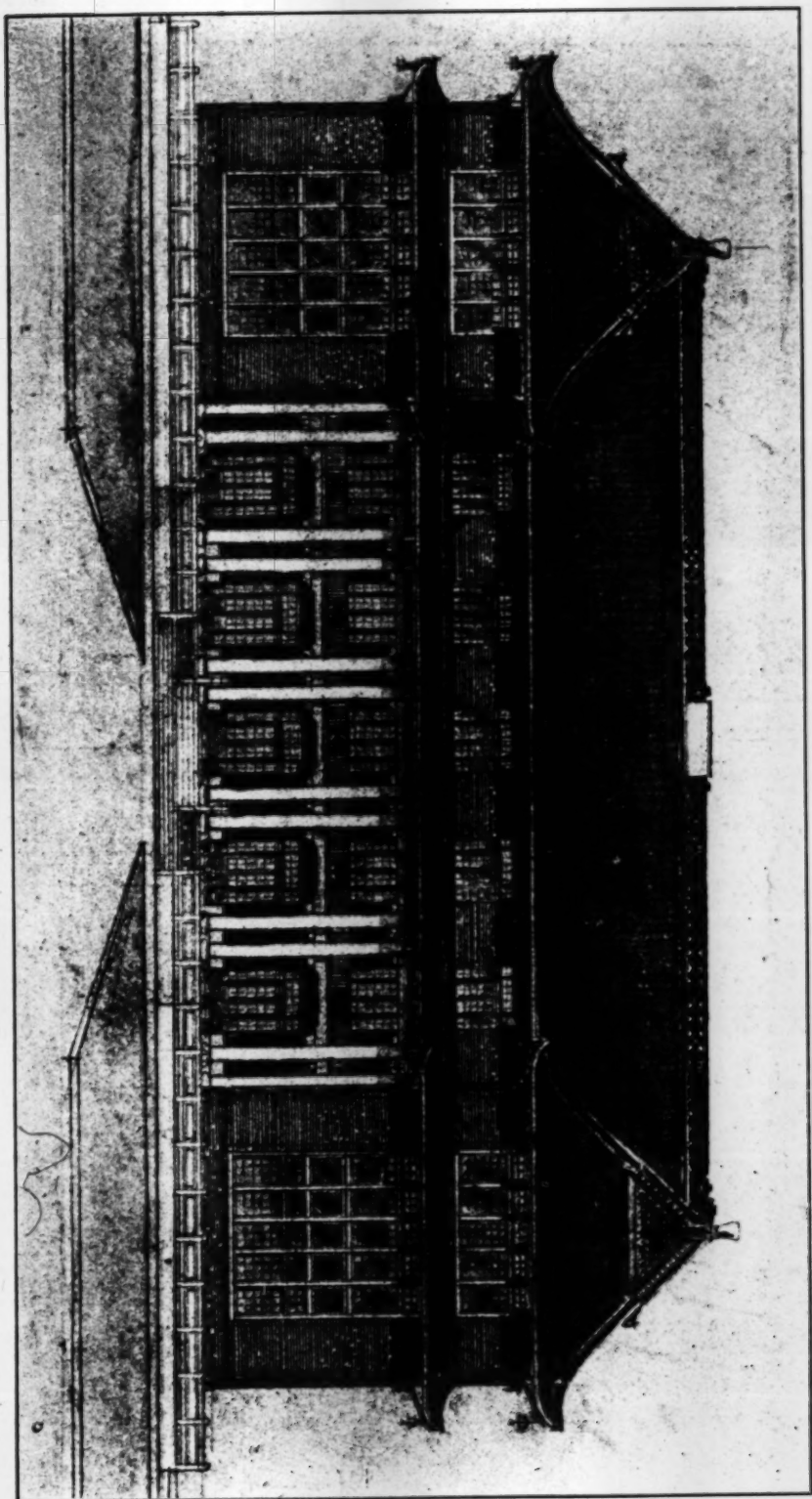
THE missionary, like all pioneers, has many demands made upon his genius. Even in these modern times, when there are thousands of his vocation upon the foreign field, the evangelist may have to turn educator in place of a co-worker on furlough or health leave, or the educator administer physic or pull teeth because of the absence of the doctor, or any one of them drop other work to direct some building operation.

PIONEER DAYS.

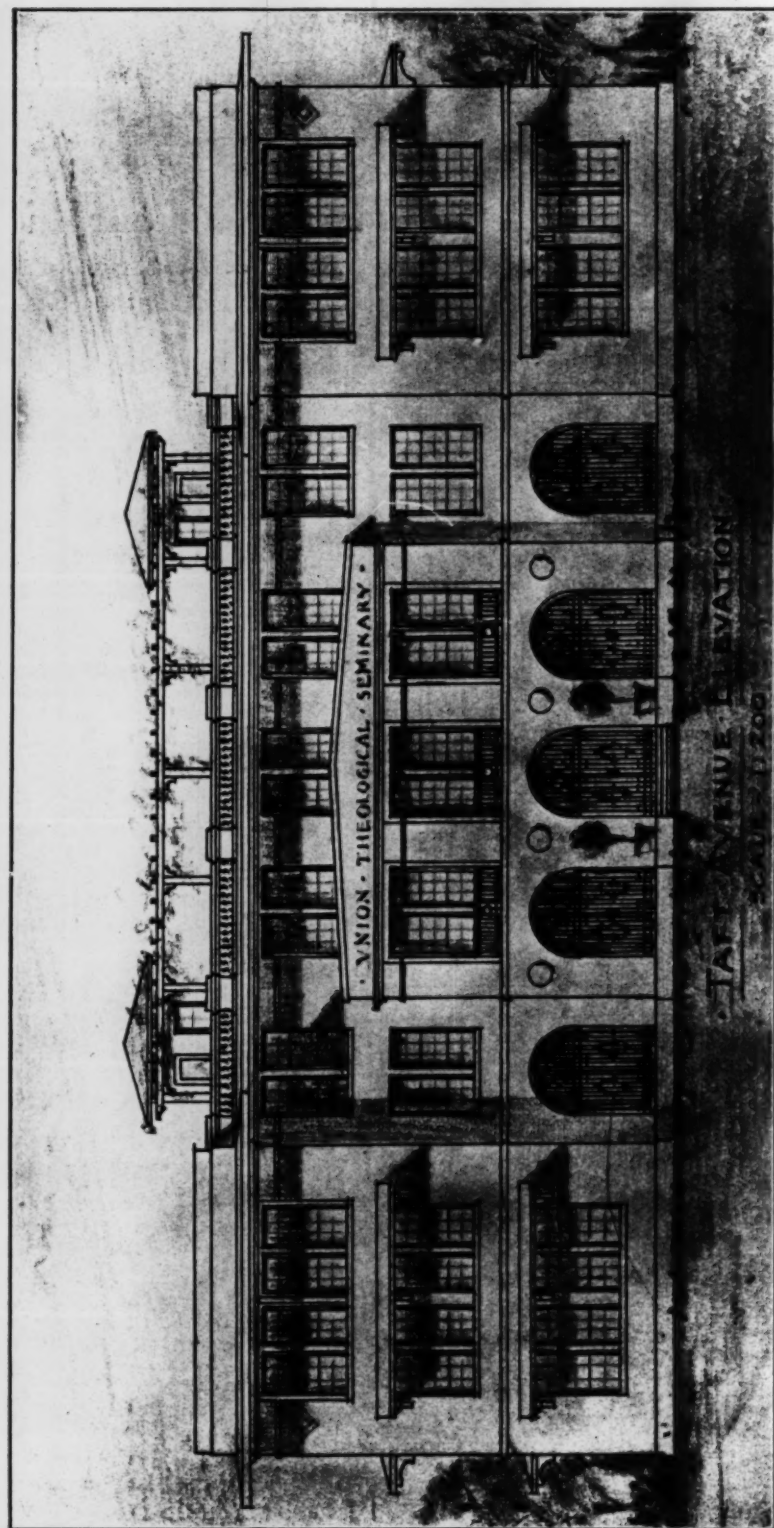
Fifty or sixty years ago it was not a case of substituting. The pioneer missionary, pushing out to the occupation of new territory, had the language to master, contacts to make with the natives, the gospel to translate, schools to establish and first aid to give to the sick and injured. The work was not yet departmentalized and in few cases was he accompanied by a professional educator or doctor.

At first he had to live in temple or native house but as the work grew there had to be better quarters for his family and—later—schools and churches. In countries where standards and methods of building were radically different from his own, with workmen whose language he only partially knew and with no special training himself for such work, it would not only be natural but would seem almost inevitable that the building operations should result in a large percentage of failures. Instead it is a remarkable tribute to the versatility and genius of these early workers that most of their construction was not only reasonably well adapted to their needs but also stood up for thirty, forty or fifty years without replacement.

True, some mistakes were made and exterior design had to be subordinated to other considerations. The most common error was really no error in those early days,—taking counsel of fear and building more heavily than was necessary. Labor and materials were absurdly cheap then and it made much less difference if walls and footings were from 50% to 100% heavier than necessary; but such construction is impossible at present day prices. Other mistakes,—like trying to support two upper stories on I-beams so light that they sagged of their own weight, necessitating hanging them by rods from the roof trusses before the floor load could be applied,—were directly due to a lack of technical



HUNAN BIBLE INSTITUTE, CHANGSHA. West Elevation
Mission Architects Bureau—Architects



PRELIMINARY SKETCH FOR UNION THEOLOGICAL SEMINARY—MANILA
 Mission Architects Bureau—Architects
 For Plan see opposite page 646

training. Occasionally some original excursions were made into the field of pure design that were much like the mixing of words of different languages by a person trying to talk in a language not his own. But the accomplishments are so creditable in all this pioneer work that the failures, such as they were, should be forgotten. Paradoxically, the real difficulty lies in the successes.

THE GOOD SOMETIMES THE ENEMY OF THE BEST.

It is a curious twist of human nature that we ignore or think lightly of the things in which we are most successful, the things for which we have been trained and which form our chosen life work, and point with pride to some half success in another field of work, some side track on the road of life. There seems to be a feeling that the first is something to be expected and to which, therefore, no credit is to be attached, while the second, being the result of no special training, is instead the mark of genius.

A contractor who was one of the successful bidders in the offices of Chicago architects in the late eighties once remarked with pride, "I'm something of an *arch*-itect myself; by the way, is that a door or a window?" A rather extensive acquaintance with the missionaries of several lands has revealed many prototypes of this contractor,—men of high training in theology, pedagogy and medicine,—who might have difficulty in interpreting all the details of an architect's drawing but who are so proud of their half successes in building that they do not wish to be relieved of that work even where it would mean more opportunity for the work for which they are trained. In most cases those successes have been a matter of comparison with the work of other untrained men. They are the result of gathering together the various ideas and experiences of different people and combining them as well as possible, without analytical study of their fitness to the particular problem in hand.

It may be freely admitted that native ability and good taste without special training are preferable to the converse. No amount of training will change a born agriculturalist into a born preacher or a born architect, but this article has to do with misfits in the *use* of training rather than misfits in the training itself.

We assume that the preachers and educators and doctors on the Mission field are highly qualified preachers and educators and doctors, who can do their best work and therefore obviously render their largest service to the cause of Christ within their own professions. Why, then, should they wish to keep on with their half successes any longer than pioneer conditions make necessary?

IMPORTANCE OF TRAINED SERVICE.

Architecture is defined in the Standard dictionary as "the science and art of designing and constructing buildings, especially with reference to adaption to their ends and to beauty of form and proportion." Ruskin emphasizes the latter part of the definition by saying it is "the art which so disposes and adorns the edifices raised by man for whatsoever uses, that the sight of them contributes to his mental health, power and pleasure."

Measured by these definitions, even after due allowance has been made for differences of taste, it is certain that many of our Mission compounds will not get through with a passing grade. But why apply such a standard? If the residences have safely and commodiously housed their occupants, if the schools have graduated a stated number of pupils, if the churches have sufficed for so many services a week, if the dormitories have been big enough to pack in their required number of pupils and the hospitals the maximum number of patients, why bother about anything more?

Some who have passed through and survived the pioneer conditions may be so inured to them that they accept them as a missionary necessity, but what about "the mental health, power and pleasure"—in other words, fitness for service—of the missionary just out from home? If he breaks under unnecessary hardships and depressions, how has the spread of the Kingdom been advanced? Is it likely that young women of refinement could do as good work in a girls' school located on grounds of inadequate area, crowded together amid unsightly surroundings, as they could on high, open ground with buildings harmoniously planned and grouped? The former proposal was made for plausible reasons in one station not many years ago but fortunately the undesirability of the site was emphasized by a flood which covered it with six feet of water and a better one was secured. Missionaries whose hearts are in their work must have their sympathies taxed to the utmost day after day by the depressing sights and the suffering which they must see. But the emotional side of man's nature demands rest and relaxation as surely as the physical if it is to remain healthy, and just so far as may be the surroundings of work and home life should be made to contribute to this end.

But are we not debtors also to the Chinese to give them the best we have in this as well as in other things? Their temples and pagodas show an artistic ability which should be fostered and developed by foreign Christian teachers rather than debased by examples of which we could not be proud in our own countries; and that they have already

served as examples is attested by the atrocities that have been perpetrated in many of the larger cities under the label "foreign-style buildings."

Donovan in his book on School Architecture well says,—“Much effort is made within the school to teach children to draw accurately and freely, to paint with oils and water-colors, to comprehend proportion of areas and figures, to understand the history of art and civilization; and to master other subjects which lead to the realms of art. The motive prompting this work is not that a livelihood will be made from such brief training, but that the child will be trained to have a sense of appreciation for the beautiful which he may express in other forms of life's activities . . . The charm of simple, pleasing architectural forms, together with grounds graced with appropriate foliage and lawns, has had its influential effect upon the adult as well as upon the pupil.”

LANDSCAPE GARDENING AND CONSTRUCTION COSTS.

Two other considerations calling for more attention to our Mission architecture remain to be considered briefly before passing on to the study of existing conditions.

One is the greater need of planning of Mission compounds, the provision for future as well as present needs. The importance of trained study in the grouping and landscape gardening of a number of buildings which must function together is becoming so commonly accepted at the present time that its statement needs no further defence, but many examples could be given of perfectly good sites that have been ruined because some person without vision started building without such study.

Lastly, trained service is important in order to protect the Mission from unnecessarily high prices for building materials and even from high labor costs where the work is to be done by contract. This was not true to such an extent in earlier days when materials and labor were all local and there were few large buildings, nor is it *equally* true in all places to-day. But in proportion as building materials, patented articles and mechanical equipment from various foreign countries, sanitary plumbing and electric wiring enter into our Mission buildings,—even in the interior,—it becomes increasingly difficult for the missionary who is not giving full time to such matters to know what is the best and most economical, or how much he should pay for what he gets. More than that, even where local prices for labor and materials are perfectly well known, either selfish interests or a lack of acquaintance with plans and specifications or a lack of experience in making up bids may lead to impossibly high tenders, reducing the Mission to the alternative of cutting the size of the building or taking a chance on erecting it themselves,—always an uncertain proposition and frequently leading to requests for added appropriations.

EXISTING CONDITIONS AND FUTURE POLICY.

So much for its importance. What about existing conditions and their bearing upon future policy.

The Stations in our port cities long ago passed beyond the pioneer stage and as the erection of foreign buildings in Hongkong, Canton and Shanghai brought in foreign architects a limited use of their services was made for the larger Mission buildings. But the use was limited by that great bugaboo of all Mission work—its cost. Not ultimate cost as applied to the complete building, but initial, visible, undisguised cost of the professional services

DOES TRAINED SERVICE PAY?

One of the most difficult things to persuade the average person who has not learned from actual experience is that money paid to architects is not thrown away. He has no concrete evidence, and cannot get any, that his building will be worth that much more to him in dollars or pounds or taels when finished because of its better design, and as it is building he wants, not pictures, why not pay the money to the contractor for additional bricks and mortar and flooring? Why not, indeed?

Passing by the fact that if he chooses his architect with the same care that he chooses his doctor or lawyer he should get the worth of his money in better "adaption (of his building) to (its) ends" and greater "beauty of form and proportion," it is interesting to note that competition by contractors and consequent lowering of cost of the building is only made possible by the translation of a definite design into drawings and specifications and that the more hazy the drawings and specifications—as in the case of an owner's sketch plan—the less real is the competition, as the successful contractor can put almost anything over and claim that it is in accordance with what he figured to do.

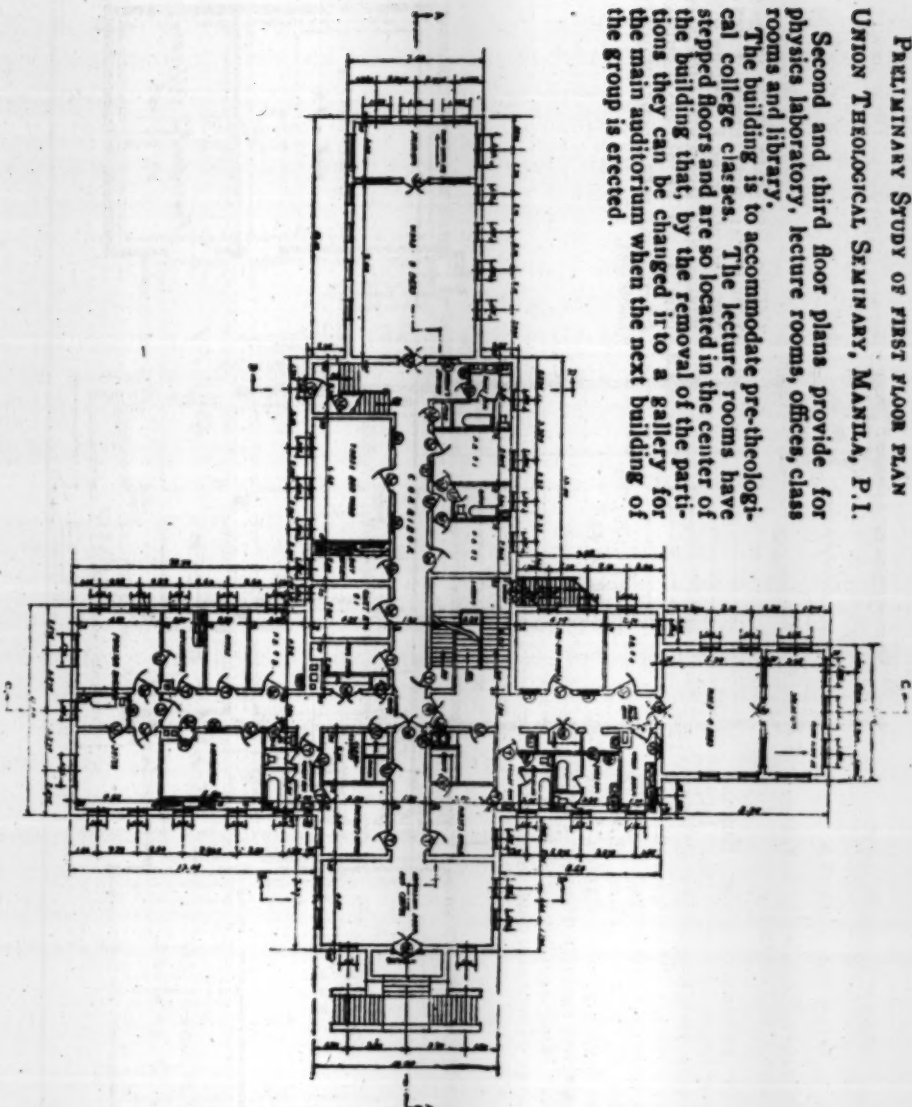
In a recent instance the tenders on a large building ran from two to three times the estimated cost, some local Christian sub-contractors holding back with the probable intention of getting some profitable work from the successful contractor. When the architects appeared on the scene with a detailed estimate to discuss with any and all contractors and a contractor in an adjoining city seemed likely to take the work, the local sub-contractors formed a combination and presented a tender slightly less than the architects' estimate, assuring the Mission of the building as planned and within the budget. When to this service is added the purchase of hardware, heating and plumbing equipment and power plant, all on the basis of personal investigation and competitive figures, it will be seen that purely from a financial standpoint it paid on that building.

PRELIMINARY STUDY OF FIRST FLOOR PLAN

UNION THEOLOGICAL SEMINARY, MANILA, P.I.

Second and third floor plans provide for physics laboratory, lecture rooms, offices, class rooms and library.

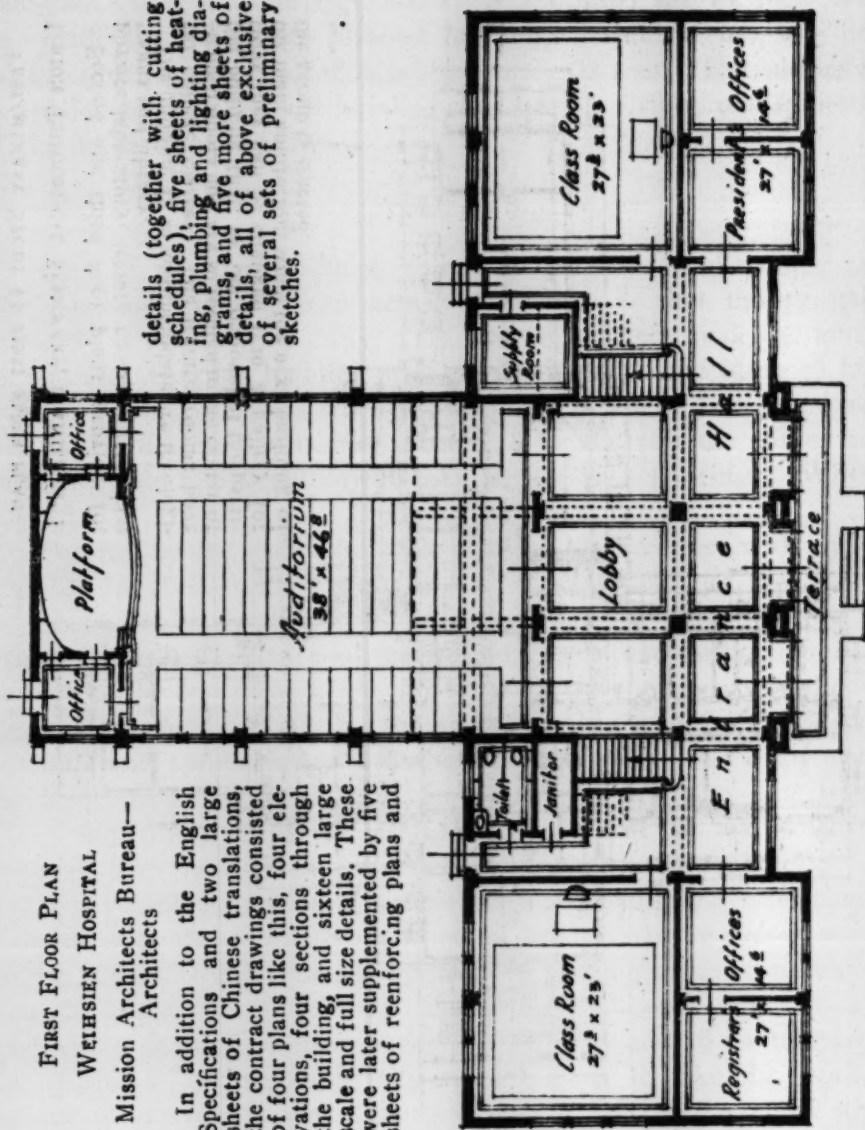
The building is to accommodate pre-theological college classes. The lecture rooms have stepped floors and are so located in the center of the building that, by the removal of the partitions they can be changed into a gallery for the main auditorium when the next building of the group is erected.



FIRST FLOOR PLAN
 WEIHSIEN HOSPITAL
 Mission Architects Bureau—
 Architects

In addition to the English Specifications and two large sheets of Chinese translations, the contract drawings consisted of four plans like this, four elevations, four sections through the building, and sixteen large scale and full size details. These were later supplemented by five sheets of reinforcing plans and

details (together with cutting schedules), five sheets of heating, plumbing and lighting diagrams, and five more sheets of details, all of above exclusive of several sets of preliminary sketches.



An additional example in all its bearings of this desire to save architects' fees is that of a retired New Englander who decided to build a residence in a central Illinois town. Scorning the luxury of an architect he went to a contractor and asked him to draw up a plan and give him an estimate of cost. He had sufficient confidence in the contractor,—whose drafting ability did not extend to elevations—not to ask any other contractor to do the same thing, but feeling that any *free* opinion could do no harm an architectural student residing in the house was asked to comment on the plans. Through his advice an extra room was obtained which had been overlooked on the contractor's plans and the work was authorized, *without any knowledge on the part of the owner of how his building was to look when completed or what profit the contractor had included in his figure, with no competition to meet.* But as he did not know, it did not hurt him and he at least saved architects' fees. When the building was all up it was found that no provision had been made for an attic stairway so it had to be cut off from a comparatively narrow hallway, the stair itself being so narrow that the door had to be taken off its hinges whenever a trunk was taken to the attic.

Nor are these extreme examples. The contractor, who is sometimes the victim of shifting prices for labor or materials, must make more money on the jobs where there is little or no competition.

What of the building at an interior station where there are no contractors? where the owner must buy his own materials, hire men or sub-contract the labor in small units and assume the responsibility himself of completion within the budget? Again assuming that the design is relatively of no importance,—though compactness of design may save size and reduce the cost of the building,—the chief financial advantage in the architects' services lies in the saving of time and labor costs through definiteness of plans and minimizing of costly changes, it being impossible to prove as a generalization that this saving will be greater or less than the cost of the professional service, as it would vary either way in individual cases.

THE ADVENT OF MISSION ARCHITECTS AND ENGINEERS.

As the Missions grew and buildings grew in size and importance the conviction grew also that at least for the larger buildings it should be the general policy to secure architectural advice. A little over a decade ago this conviction took form in setting aside some men having engineering or architectural training for that specific service within their Missions. The International Y. M. C. A., looking forward in 1910 and 1911 to an extensive building campaign in the Orient, was one of the

first of the missionary bodies to adopt this policy and has carried it out more consistently and in greater scope and detail than most.

In theory, the offices thus established were to release the busy evangelistic, educational and medical missionaries from onerous duties which they were not trained to perform, that they might give their time and strength to their chosen fields of work. In the case of one or two of the smaller Missions and in restricted fields of some of the larger Missions the theory has worked out satisfactorily in practice but as a general Mission policy it has been subject to the following weaknesses.

1. The financial, involving lack of a uniform basis of charges in the various Mission offices and consequent competition and dissatisfaction; also objection on the part of individual missionaries or stations to the idea of using any part of an appropriation for this purpose. The question of the financial value of such service has already been discussed but the roots of the objections strike still deeper into the fact that there was no record of the cost—to the Boards and the missionary enterprise—when the untrained man gave his time to building work because the cost did not come out of the building appropriation, whereas the new system provided for a direct charge against such appropriations.

2. The reluctance, touched upon earlier, of some missionaries to turning over work in which they have taken a pride to the new organizations.

3. The failure to adopt comprehensive and far-sighted policies which have been approved by the Home Boards and made clear to and loyally supported by all the missionaries. Some missionaries who have genuinely desired the relief from building responsibilities, particularly the actual direction of the work and instructing of workmen, have been disappointed because the program to which they had been looking forward hopefully was not comprehensive enough to meet their needs, and in their disappointment the half loaf seemed almost worse than no bread.

DEVELOPMENT OF FUTURE POLICIES.

The remedy seems to be suggested by the statement of the third weakness. The plural form—"policies"—is used advisedly, as the policy of one Mission might advantageously differ from another both financially and administratively, due to differences of size and geographical location. Where the work of a Mission is concentrated in a small area and the building work can be best cared for through a local office with negligible overhead and travel expense it may seem best to that Mission to make its architectural office a part of its general budget, cared for under its annual appropriations, without specific charge against the building appropriations.

In another Mission or group of Missions under one Board, working over a wider area, and in which building appropriations are kept quite distinct from the general appropriations it might seem a more business-like policy to make the building appropriations sufficient to cover the entire cost of the architectural work, including the missionary salaries involved, the latter being underwritten in the general appropriations and credited back to the Board from time to time from the accruing fees. Or, an intermediate course might seem wiser in other Missions, the charges against the building appropriations covering all expense except missionary salaries.

Whatever financial policy is adopted we should not overlook the fact that *the cost* of doing the work—whether by an ordained missionary or a trained architect—is *being paid through some fund*, either directly by the donor of the building in a gift large enough to cover the cost of the professional services or indirectly by the five-dollar-a-year supporters of the missionary enterprise through the general appropriations. It is for us as missionaries to see that the money is used wisely and that we co-operate intelligently in adopting and carrying out policies comprehensive enough to provide supervision as well as design, and far-sighted enough to anticipate the growing participation of the native church in work which we initiate.

One word in conclusion. It has been a matter for congratulation that the Missions have had and now have the opportunity of securing the services of qualified commercial architects. It may be necessary for an indefinite time to come to supplement the work of Mission offices in this way. But in adopting a Mission policy it should be remembered that commercial practitioners of all professions come and go in the Orient; that they must give the preference when they can to the best paying work, which usually is not missionary; that one office studying the work of various stations can bring to each the best thought and experience of all and build up a body of experience and information through the years that becomes increasingly valuable, particularly where that study is approached from a missionary standpoint; but that such an office may have its value greatly curtailed if, instead of being looked upon as an integral part of the missionary machinery having a real contribution to make to the whole work, it is considered as an unavoidable supplement to the commercial firm.

Architectural Meditations

J. V. W. BERGAMINI

EVERYONE is at times affected by that evasive something known as "atmosphere." It is found in the tastefully furnished living room, the appropriately designed public building, hotel or place of amusement, or most important of all to us, in the well-designed church. It is that something which makes a building attractive.

ATTRACTIVE BUILDINGS.

When we attempt to analyze the means by which this quality is obtained we find ourselves in a quandary. It is not obtained by expensive materials, for it is as often found in the humble cottage as in the palatial mansion; nor is it by elaborate ornamentation or vivid color, although these things may be used as a help. The key note in such a satisfactorily designed building is appropriateness, appropriateness to its use, appropriateness of architectural forms, appropriateness of materials and appropriateness to the building site. A building that looks well on a hill is not likely to fit its surroundings when placed on a plain although nature when given time and opportunity softens and makes beautiful many a hideous work of man. Architects trained in the French system soon learn that a well studied plan is almost certain to lead to a pleasing elevation. As to form and materials, every problem is best approached from a utilitarian standpoint, and after a satisfactory plan has been evolved the architectural forms and materials should be those most suitable and practical for the problem in hand. Many a builder has been sadly disappointed by attempting to construct a building about a special feature he has seen attractively used elsewhere. It is much wiser to begin with the plan and to develop a building consistently. We are living in a wonderful age. Modern facilities for travel and photography have made us heirs to the art of all ages and all people, but with these advantages come added dangers and responsibilities. Our enthusiasm for these treasures at our command should not be allowed to carry us away, but by carefully selecting those appropriate for our use and by developing an artistic and practical form of building we should achieve an art commensurate with our opportunities.

CHINESE CONSIDERATIONS AND ARCHITECTS.

In building always keep the thought in mind: Is it appropriate? and when in China: IS IT APPROPRIATE FOR THE CHINESE SURROUNDINGS? We are guests in China. Christian missions are extended a welcome in this land very different from the hospitality offered other

foreigners. Guests! People who at least should be considerate of the likes and dislikes of their hosts and yet we have built mission stations of grey brick, unpainted iron roofs and red woodwork some two or three stories high, sticking up like sore thumbs about the Chinese landscape, some of them looking like empty packing cases or worse. Many of these buildings are the earnest efforts of inexperienced builders and we can sympathize with their problems and the trials they had to contend with, but the mission field has also developed a class of would-be architects and builders who want neither professional advice nor assistance and who carry out their plans regardless of the wants or dislikes of their fellow workers. It takes several years of practical experience to develop a good builder and missions would usually save considerable trouble and money by employing an experienced man for such work rather than attempting to train such a man on the field. What shrewd business man at home contemplating the beginning of a building operation would think of calling in his pastor and saying: "I know that you are interested in art and that a building would be an amusing recreation for you; here are twenty thousand dollars; have a little amusement and build me a new factory."? And yet the parallel to this is frequently seen in China. Select a good architect after having seen his executed work and after having investigated both the planning of his buildings and the comparative cost of executing his plans, then see to it that your new buildings fit into the landscape, are well-built and conform to the usual requirements of state and municipal ordinances at home. This method will cost no more in the end, will be a big help to the mission work in general and is the least we can do when we consider the liberal opportunities offered us by the Chinese nation. Tall buildings are supposed to upset the Chinese spirit world and give the impression of great wealth. One story buildings frequently cost no more per unit area of floor space and are much less conspicuous than higher buildings. Where the land value is not to be considered it may be found that one story buildings are the most satisfactory. Perhaps the day when the Chinese church takes over the work is nearer than some of us imagine and for this reason it is well to build simple, well-constructed buildings requiring the least possible amount of upkeep.

FIRE PREVENTION.

It is surprising how few serious accidents such as fires or building failures have been suffered by mission work, when one considers the number of students and the audiences or congregations who are continually using the buildings. This good fortune should not lead to carelessness, but remembering the tragedies which have occurred in

other places the precautions required in our home lands should be taken in all buildings. The following points should be kept in mind:—

Places of public assembly should be as near the ground as is possible. Stairways in assembly halls and school buildings and the corridors connecting with same should be of fireproof construction wherever possible. In a fire it is the panic and smoke, not the flames, which usually cause the loss of life. The stair accommodations should be sufficient for the capacity of the building; the stairs should be in a separate tower to protect them from the smoke and the doors to this tower should be carefully placed. The arranging for such towers is easily accomplished when planning the building and a pre-cast system of reinforced concrete stairs has been developed which costs no more than the usual wooden ones, so there is no excuse for the neglect of this important precaution. Where the distance from floor to floor is fourteen feet or more the duplex stair known as the New York School Stairway is most economical and occupies but half the floor space of the usual stairway.

In school dormitories where there are no electric lights and the rooms can be made as narrow as ten feet I am in favor of reinforced concrete floors for the upper stories. Such floors frequently cost no more than wood construction. Where stone for concrete is not available we have used broken brick and have found it satisfactory.

The A.B.C.F.M. church at Tehchow and the Southern Baptist church at Kaifengfu have galleries of reinforced concrete seating several hundred people. They are rectangular buildings with a gallery on three sides reached by two stair towers and for seating large audiences this type is very satisfactory.

In a large building a simple expedient to lessen the fire risk is to carry some of the cross walls up to and through the roof, thus dividing the building in sections. In doing this it is essential that the walls in the space under the roof should be solid, or if openings must be placed in the walls they should be closed with metal-covered doors. The idea is that these walls prevent the fires spreading and in this way one section of a building may burn out, leaving the remainder of the building unharmed. In any case, it would delay the progress of the fire.

It might be well to state here that neither reinforced concrete nor large roof trusses should be attempted without reliable professional advice.

STYLE.

In the day gone by different localities unconsciously developed styles of architecture all more or less an outgrowth of local conditions, climate, available building material and racial temperament, and such styles naturally were suited to the locality in which they were developed.

To-day this simple and more or less satisfactory selection of style has passed away and we find a Greek temple, a Roman triumphal arch, a Gothic tower, a French palace, a Flemish gable, and several other types all grouped about the same square in a well known city. Truly a most cosmopolitan outlook and a worthy monument to the so called freedom of democracy. I am not an exponent of the sameness of the Paris streets, but a due consideration of the architecture of the surrounding buildings is necessary when determining the design of a new building. Good architecture, like a well dressed man, does not consist of loudness or freakishness but of a quiet harmony with its surroundings. The ideal mission building is one which is attractive, harmonizes with its surroundings and looks as little foreign as is possible. The architecture of China is at the present day in a state of transition and time alone can show the ultimate outcome, but we can place good examples of what we consider appropriate architecture before the Chinese people. They are the ones who will decide and their taste is good. Some of us feel that during the past nineteen centuries Christianity has developed certain styles of architecture which are most appropriate for our churches. Let us remember that during these same centuries the Chinese religious spirit has been striving to express itself in their temple architecture. Let us also bear in mind that one of the greatest living ecclesiastical architects, Ralph Adams Cram, knows of no building in all the world with a finer religious atmosphere than the Cheo-in temple in Kyoto. Chinese church design to me begins with a sympathetic study of Chinese temple architecture together with a knowledge of the traditions and symbols of Christian art, and from these two I believe will be developed an architecture for the Christian church which is indigenous to the country. Where we already have a Gothic church, school and parish buildings are best in a similar style. In some parts of China a simple Italian or Spanish Mission architecture seems to harmonize with the environment better than other foreign styles. Good architecture is good architecture regardless of the style and nothing else should be considered for mission buildings. Simplicity, suitability, practicability and economy are the four essentials to be borne in mind in planning a mission building and if to these are added good design we have the five elements of a successful building. Simplicity is often an element of good architecture and the fact that the appropriation available rules out ornamentation and expensive features does not mean that the building cannot be made attractive. Simple buildings are the most difficult to design but are often the most effective. A safe rule to follow and a very important one is that whenever ornament or other features are questionable, omit them. Suitability has already been dealt with. Practicability includes planning and construction. Economy means the wise expenditure of funds, not

necessarily the cheapest construction or materials, but a study of the local building conditions and materials and from this study the designing of a satisfactory building with a low cost of upkeep.

CHINESE ARCHITECTURE.

There is considerable controversy at the present time among professional builders regarding the so called Chinese style of architecture. The criticisms are that it is expensive, impractical, and that the Chinese themselves do not want it. The answer is that the added expense is, in most cases, more than justified by the results obtained, that it need not be impractical, that the Chinese do want it. Considered from a historical standpoint western architecture is not likely to be accepted by the Oriental, without considerable modifications.

Expense: In the treaty ports I find the contractors are not keen to build Chinese roofs because of the difficulty of turning up the corners and their bids for Chinese architecture are therefore excessive, but where one purchases his own materials and contracts only for labor using the same gang of workmen from year to year the additional cost of a Chinese roof is only from two to five per cent of the total cost of the building. If to this is added from one to two per cent for ornamental doors and windows we have the total additional cost of Chinese architecture over a simple building in a foreign style. That is, using Chinese architecture will add from three to seven per cent to the total cost of a building. I have worked in eight provinces and believe these figures would hold good in all of them.

Impracticability: The criticism that buildings have been built with high, dark, useless basements and useless roof space does not hold, for such basements are not essential to the style, and the cost of the roof space is a debatable question. No one would question but that such basements are impractical and that a colored frieze under the eaves is an extravagance, but are such features necessary? I know of a church in the Chinese style with an elaborately colored ceiling and of another church in the same style with a ceiling merely stained with a creosote preparation and the latter bears favorable comparison with the former. Not more than one building in ten retains its brilliant coloring in this land, while the remaining nine become a weathered red or brown color. Is it not permissible to finish a new building in the color it will be twenty years hence? The wide eaves of the roof are an added expense, but they tend to keep the walls dry in wet weather and cool in hot weather.

Do the Chinese want it? I do not know of a single case where the Chinese have not approved of the efforts made to use Chinese motifs and I have found them most appreciative of a westerner's clumsy efforts

to "think" Chinese. At one of the leading Christian universities the foreign members of the university council were equally divided on the question of using the Chinese style of architecture for their new buildings, but when the question was put to vote the Chinese members who had taken little part in the discussion voted to a man for the Chinese design. In another case I submitted sketches for a church building to a native congregation, but later learned that the bishop did not approve of having a building which appeared like a Chinese temple, for a church. However, the Chinese persisted and the design was carried out. My first serious design for an important church in the Chinese style is just nearing completion. Recently a friend telephoned me he had visited the building with Bishop Roots and the Chinese Clergyman in charge of the parish and the latter had said, "This is a place of worship for the Chinese; a foreign building can never be the same to us." My friend ended with the advice that I never again build a church in anything but the Chinese style. Bishop Roots, who has been in favor of Chinese architecture for mission buildings, especially churches, as long as I have known him, repeated the remark of the Chinese clergyman to me, saying how pleased he is with the building. The Boone University gymnasium has received very favorable comment and a well educated Chinese told me the other day that a number of his friends who saw the building said it is all Chinese and they like it, but he added that they did not say the same of the water tower for there is no structure like it in China. Westerners, however, admire the Boone water tower and one young engineer who was touring the east told me it was the only Chinese architecture I had done that was worth while. It is interesting to note the difference of opinion between Chinese and foreigners regarding this tower.

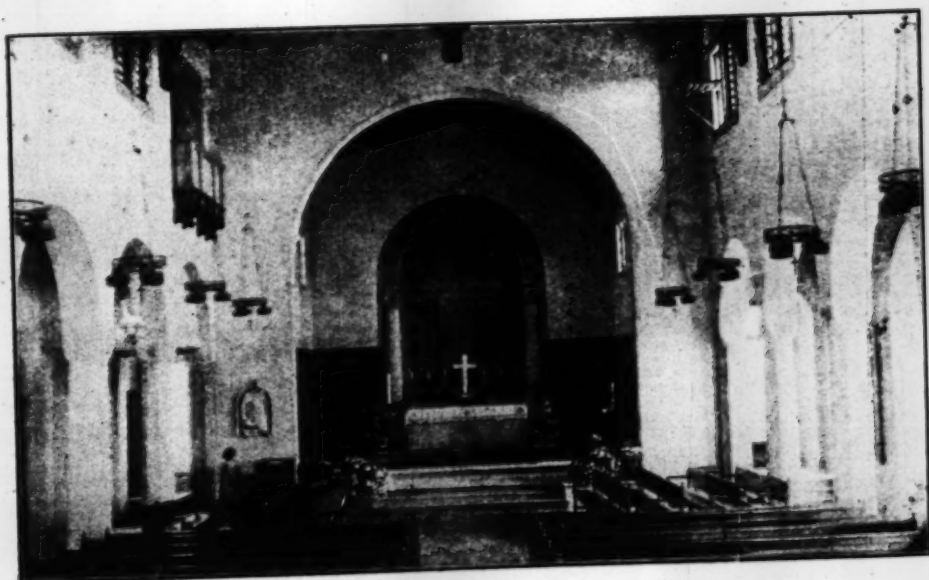
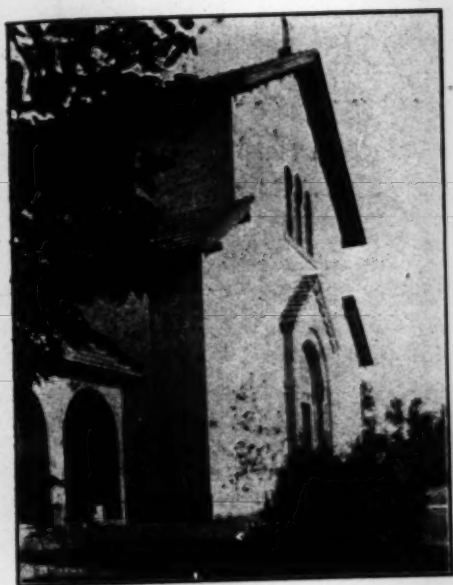
A study of the history of architecture shows that every race has a distinctive taste and has developed its own style of architecture. I will cite but one striking example. The great Gothic movement has but one monument in Rome in all the hundreds of churches in that city, although Rome at the time was the center of the Christian church and was in most intimate contact with the other parts of Christendom. Gothic architecture was based on construction, and the Italian mind was not in sympathy with any such basic motive. Yet how much more in sympathy must the Italian of the fourteenth century have been with the French, Spanish or German temperament than we are with the Chinese of the present day?

There is no race on the earth with such racial pride and determination as the Chinese. It is the thing which has carried them through the centuries while other nations and peoples have disappeared. For a few years after the revolution there was a half-hearted copying of things

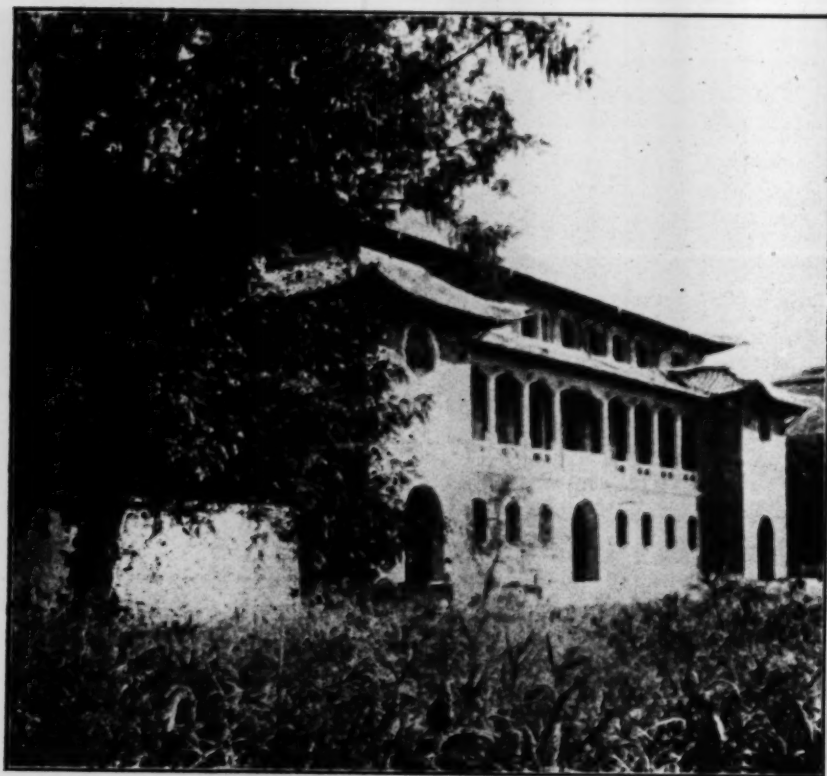
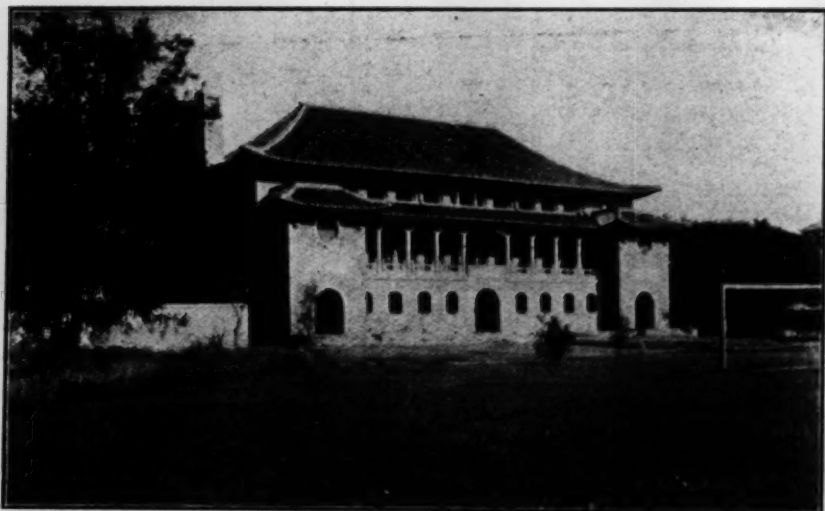
foreign, but this is rapidly disappearing and if Christianity is to survive it must be as Chinese Christianity and the sooner the foreign elements are separated from it the better. When I first came to China Dr. James L. Barton, one of the greatest of present day Christian statesmen, advised me to make my architecture as little foreign as possible and suggested using Chinese roofs wherever practical. During ten years in this land I have yet to hear a Chinese disapprove of these attempts at Chinese architecture. I am a conservative man who enjoys designing Gothic buildings and to whom Italian architecture belongs by nature, sweating here under an alien sky over would-be Chinese designs which require far more effort, but I believe every effort is well worth while and every building completed is a step forward.

CHURCH ARCHITECTURE.

There is another thought to be considered regarding the architecture of our buildings. Mr. Ralph Adams Cram in one of his books has set forth the thought that a civilization can be judged by the art it produces. This theory is worthy of careful consideration. Mr. Von Ogden Vogt in his "Art and Religion" has devoted a chapter to "An age described by its art." Are our mission churches of such a quality that we would want our civilization judged by them? Yet we and our religion are daily judged by our buildings. To the man in the street they are the most conspicuous part of our work and are perhaps the only portion of the work he ever sees or comes in contact with. A people who believe and fear God, who worship and honor Him, are bound to build beautiful places for their worship. Four or five centuries ago the religious zeal of men resulted in the building of inspiring monuments. To-day most of our church architecture is poverty stricken. That spot which is the scene of the greatest inspiration in a man's life is the place he wants beautified, whether it is his home, his native town, or his alma mater. How comparatively few turn to God's House to beautify it with all the love of their heart, mind, soul and strength. In this land the heathen temples frequently show more thought and effort than our Christian churches. Consider what the mediaeval builders did with the scanty resources at their command and then imagine what is possible at the present day with our great variety of materials and our heritage from the ages past. We have hardly begun to develop our church architecture. The possibilities of the future are beyond imagination and only await our consecrated efforts to express in a material way the love, honor and worship we have to offer the God we preach.



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Chinese Architecture in Modern Buildings

WALTER A. TAYLOR

ONE of the most interesting and pertinent questions being discussed in foreign circles to-day is that of the possibility and advisability of combining foreign construction and facilities with Chinese architectural style in modern buildings in China.

A serious discussion of this subject should be prefaced by some consideration of the controlling influences and the present status and tendencies of Architecture as practised in China to-day. From the point of view of the student of History of Architecture, the present architectural period or age is undoubtedly in its inception and is too new as a period to have any history.

In the study of any period or style of architecture it is found that its development is controlled by the following influences: geographical, geological, climatic, religious, social and political, and historical. When there is a marked change in any of these influences, or in their relative effectiveness, a change in architectural style, as in other arts, naturally results. It is apparent that in China such changes are taking place.

Geographical influences are largely affective through economic conditions which control the growth of cities and determine the type of buildings, their size and degree of elaborateness. In this case the geographical factors have brought about the growth of large cities and the erection of a great number of buildings for commercial and institutional purposes and a decreasing percentage of buildings for religious and government purposes.

Although a greater variety of materials has been made available in any one locality by means of improved manufacturing processes and transportation facilities, the geological and geographical conditions have the same effect as in the past in determining the materials of construction, the media of architectural expression.

Climatic conditions of course do not change perceptibly, and their influence is in the form of certain peculiar requirements, as for example the wide projecting eaves of Chinese roofs, developed as a result of the intense sunlight and heavy rainfall. Some of these requirements are accentuated in the case of foreigners not accustomed to the climate.

Religious institutions and their requirements have always been the most numerous and important reasons and occasions for architectural expression. Because of their predominance, buildings for religious purposes practically control the architectural style of any period or a succeeding period, and their architectural influence is seen in all kinds of secular buildings. It is pertinent to this discussion to note that in such

architectural expression many motifs, forms and details come into common use, constituting a system of symbolism giving expression to fundamental ideas and spiritual conceptions, and that many of these same ideas and conceptions are expressed in other parts of the world in other ages, by entirely different systems of symbolism. When these same motifs and details are used in the secular buildings of the contemporaneous or succeeding period of civilization, many of them lose their religious significance and become merely ornament, but are none the less effective and useful as elements of design.

Changes in social and political conditions affect architecture indirectly through economic factors such as the cost of labor and its relation to the cost of materials, and the distribution or control of wealth. A more direct effect is noticeable in the attempts to introduce the styles of other countries and other periods, usually the result of changes in government or contacts with other countries and civilizations. The condition of public taste which demands or accepts a foreign style in its entirety is usually only a fad, which is mistaken by some for definite acceptance. This is very evidently the case in China to-day.

There are however many examples in history of architecture of the almost complete acceptance of foreign styles, notably the adaptation of Greek architecture by the Romans, and in modern times, the eclecticism of America. In neither of these cases is there any native precedent or architectural tradition, but the other influences have the usual effect, producing a style definitely called and recognized as Roman, and in America the development of national types which will in due time produce a national style. These examples do not parallel the circumstances in China. A case in point is the three century struggle to introduce the Classical and Italian Renaissance styles into England to replace Gothic, with a result which is distinctly national and quite unlike the original. The converse example is the unsuccessful attempt to introduce North European Gothic into Italy, where the Greek and Roman traditions had never been forgotten, with the result that even in the finest example of Italian Gothic, Classical details and motifs and local materials give an Italian feeling.

It may be said that as the changing social and political conditions constitute the dynamic influence in the development of architecture, the historical and religious influences have the opposite conservative tendency. People will not permit fads and innovations of any origin to entirely supplant the traditional styles, forms and symbols, essential parts of their inheritance, which they have come to understand as material expressions of ideals and institutions.

Consideration of the foregoing general principles will point to the fact that new styles of architecture will develop in China within the

next two or three generations of buildings, and that these styles will bear little resemblance to western architecture. It is axiomatic that an architectural style cannot be made overnight or by any one man or school of design, and it is equally true that any style cannot be transplanted into a different environment, among native styles and traditions, without losing most of its characteristics.

Most of the shops and residences of the Chinese are still, and will continue to be, in the hands of the native master-builders and craftsmen, a powerful conservative influence which cannot be ignored, but generally speaking architecture in China, like religion, education and government, is in a period of transition, of experimentation, and out of the present heterogenous mess will emerge new styles. Nurtured by the usual general influences, in the fertile soil of Chinese conservatism and ingenuity, it will show not only the influence of modern and foreign methods of construction, but very markedly the influence of the splendid and well-established traditions of Chinese architecture. This will happen whether foreign architects in China will it or not.

In foreign concessions and mission compounds are found a great variety of western historical styles and other unnameable styles, including some splendid examples, but on the whole a very unfair and unsatisfactory representation of European and American architecture to be set as examples for the Chinese. In further consideration of this subject, treaty ports may be disregarded, because as long as they exist their architecture will be deliberately foreign, and they will be relatively less influential as Chinese cities take on more metropolitan aspects. The treaty ports will not be expected to make any definite contributions to the development of the future Chinese styles, and the foreigners will continue to try to do buildings in the classic Greek or Italian Renaissance manner, as designed by North European or American architects who have never seen China, and executed in Japanese stucco by Chinese craftsmen.

The real field of development will be in the Chinese residence, government and institutional buildings, with foreign mission and mission architects either leading the way or retarding the natural development. There are several considerations bearing upon the policy of Christian missions in regard to the use of Chinese motifs and details adapted to modern buildings.

There is some objection on the grounds that Chinese architecture is pagan. Two of the largest Christian cathedrals in the world and a large percentage of the Protestant church buildings in Europe and America trace their architectural ancestry directly to pagan Greek and Roman temples. Gothic alone is free of this charge, but the architect need not rely upon Gothic for Christian symbolism if he will look around about and take the trouble to discover the meanings of Chinese symbolism.

Missionaries try in many ways to adapt themselves to Chinese customs and put themselves to great trouble in order to be able to present their message in the Chinese language, yet many of them insist upon using architectural language which the Chinese cannot be expected to understand, and ignoring the possibilities of the beautiful and facile medium of expression close at hand. These same people fill their homes with all manner of things Chinese, and go into ecstasies over Chinese designs on vases, bronzes and tapestries, and yet ornament the outside of their buildings with poor copies of details ten generations removed from Europe, and "milk bottle" columns which would make Vignola turn in his grave.

It is sometimes maintained that the Chinese prefer foreign architecture. Chinese in contact with foreigners may express such a preference, with true Chinese diplomacy, and they may react unfavorably toward some of the attempts at Chinese architecture consisting merely of foreign buildings with Chinese roofs, but there has never been a representative and unbiased vote declaring a preference for foreign architecture. It cannot be doubted that the great majority of Chinese view with apprehension buildings of foreign architecture, even though the institutions they house are proclaimed to be "Chinese, for the Chinese."

Considerations of cost usually bear most weight in the building program of a mission and Chinese architecture is often ruled out as being extravagant. Those who have a proper understanding of the aesthetic and psychological, and therefore practical, value of good architecture, realize that it is false economy to house religious and educational institutions in plain gaunt buildings which are carelessly designed or built without plans, many of which appear to be deliberate attempts at ugliness. Few will question the value of appropriate architectural character in mission and college buildings, and good architecture should not cost any more in Chinese style than in foreign styles. As the "practical artist" the architect must study and develop the most economical methods compatible with the requirements of the style.

Aesthetic principles are universal, and the foreign architect who is really a designer, can design in the Chinese style if he will devote himself as men in other professions, to a thorough and sympathetic study of the great wealth of examples, and if he will use judiciously the taste and talents of native artisans. A heavy roof with wide projecting eaves is not the essence of Chinese architectural style, nor is the architecture of the Forbidden City the only possible precedent.

The "mission architect" should be rather the "architectural missionary." Conditions are such that new styles of architecture are being

developed in China, adaptations of the native historical styles to modern structural methods and utilitarian requirements, a perfectly logical, natural, aesthetically proper and economically possible development. The foreign architect in China is not functioning properly professionally if he does not or is not permitted to give this movement the support and aid of his talent and training.

We cannot carry on in the foreign "rut" and we cannot go over into the Chinese "ditch." We must travel the rough and uncertain but pleasant and interesting "middle of the road."

The Training of Church Members for Church Work

J. H. GELDART

FOR a decade or perhaps more we in the Young Men's Christian Association have talked a good deal about giving high grade training to our secretaries and committee men. At times and in various cities, real training has been given, and the results have been most gratifying. As a Movement, however, we are just entering an era in which, I personally believe, we shall give very much better training to both paid and volunteer workers, with surprising results.

Parallel with my observation and experience in the Association, I have been studying the question of training church members, and have been experimenting somewhat. Below I wish to record some of my convictions and make a few suggestions.

I. As the home is the central unit of society, so the local church is the unit in organized Christian work. Emphasis is put, on the mission field, sometimes on educational work in middle school or college; sometimes on medical work, and sometimes on direct evangelism. There are those who criticize the local church severely and think there is no hope of its ever doing what is required. But let it be stated again that the local church is the heart of the whole matter. Until the missionary movement learns to put as well qualified workers into local church work as it does into college work, or medical work, a considerable proportion of what the college or hospital produce will be lost. I honor very highly those whom I have met in the local churches, but I do not recall many instances where men left college faculties to meet local church emergencies. The reverse, however, is constantly in evidence.

II. The members of the local church are at present very much abler than a few years ago. The day has gone forever, in most places, when it can be said with justice that church members are rice Christians without education or ability. In the churches old enough to be recognized

as well-established (that is, in general fifteen or more years old), there are able business men, a sprinkling of college men, and men of considerable experience in life, together with numerous young men of ordinary education. Many of these, especially of course those under thirty years of age, are men of real ambition, willing to do those things which promise self-development or the uplift of their communities. Most of these older churches have a few if not a considerable proportion of men who in some way can command the respect of their immediate communities. In numerous instances, these Christians are known all over their provinces, or even all over the nation, for their ability in educational, political or business connections. In many cases, these men have financial standing, and a great many of them have already learned to give. The largest single amount which I have known of a Christian business man giving toward Christian work is M. \$10,000, but I have known of numerous cases where they gave their full proportion of what their local budgets needed, and that for new equipment which the Mission Boards had formerly been providing.

But no church can afford to think of its assets as including only those who are church members. It must think of those who attend, even those who attend only occasionally, those in general sympathy with the work, and those who can be counted on only for contributions toward very special service, such as health campaigns, free school work, a new building, etc. The church that does not highly value this constituency is not worthy of increased support.

Speaking even about country churches, I believe it is fairly accurate to say that the well-established country church has as a rule at least a few men who stand well in the community from the point of view of other business men or the community leaders. Certainly from the point of view of the missionary, every church has a few if not many who have intellectual ability and vision on moral or spiritual problems which make these persons of great potential, if not present, value.

III. The question which arises is therefore this: How can the local church make more use of its present resources? How can the abler members, so many of whom enter the church with the spirit of service, be developed into able workers for the Kingdom?

There is no panacea. But there are many methods, each of which has some real value. We must use which ever method suits the local situation most; but we must not forget to select and take advantage of the best experience of other workers, without losing the time experimenting always for ourselves.

For many years it has been taken for granted that preachers must be trained, that choir members must be trained, and even Sunday School

teaching is now recognized as a trained man's work. In educational work, the goals are constantly being made clearer and if suggested methods do not bring results, they are promptly discarded. In the whole educational area there is now a spirit of desire and demand for better and better methods; laboratory work is being done with amazing results. I believe that corresponding results can be obtained in the area of local church work, and must be attempted if we are to make the progress which is possible. We must cease to think of local church work as if anybody can do it if he is sufficiently enthusiastic. The old fight for intelligent Sunday School teaching must be waged for intelligent committee work, and for intelligent superintending. Those who know anything about the matter know that boys' club work can be done well only by those who have been trained and know the experience of other workers. The old confidence that any man with attractive personality and willing to give time more or less regularly is qualified to lead in boys' work is no longer tenable. That personality and willingness are merely the starting point. Yet it is pathetically true in the very church that has learned to give training for teaching and club work, the committee work, the superintending, the work of the secretary, and other phases of effort, are still treated as suitable for those having merely enthusiasm. Preaching is learned not by preaching but by guided preaching, by those willing to study the rich experience of other preachers (homiletics) and try honestly to put that experience to the test for themselves. Cope in "Religious Education in the Church" says that the average church appoints members to its committees and then leaves them to learn through unguided bungling experience how to do their work. Why should committee men not be trained in the principles of committee work? Are there no principles of committee work? Is there no technique for a committee chairman? How about training a superintendent that one of his biggest tasks is the having of an under-study, so that, when he has to leave, that under-study is prepared, knowing all that the superintendent knew and bringing to the task a better preparation, making for progress, than his predecessor had? Shall we leave the future of the school so undefined because the superintendent was not coached on just how he could develop a true under-study? With this in view, is it not possible for us to make brief outline statements which local leaders can use in training their workers?

Our conferences are full of inspirational talks, with endless discussion on what to do and how to do it. But by training I mean not inspiration or mere discussion, good as they both are. I mean the study of principles and broad lines of a given task coupled with the conception that there is a technique for every piece of work, and that volunteers must master that technique for church work just as they master a cor-

responding technique for scout work or leadership in gymnasium classes. To be specific: the ordinary church appoints a finance committee each year, without few instructions, without any instruction, and without presenting to that committee any of the experience of other churches or other countries. Desultory information may be given, it is true, but there is no such standard as the following: to require that committee to spend several evenings or perhaps six hours studying the principles of church finance work, coupled with information as illustrations of how other church work was financed successfully or how failure was met. As an illustration of what I mean I recall taking a group of pastors on personal work, and leading them through five or six hours to have the *conviction* that, though joining the church, becoming a Christian, giving up idols, etc., etc., were included as the purposes of personal work, the great purpose was the winning of men to find for themselves the vital experience of knowing God. Should not the social committee be given, through class room discussion under able leadership, a clear conception of what its duties are and how other committees have done that work? Unless we do train our volunteers for their work, we can hardly expect that educated men, or business men who know the value of trained help, will place great value upon our church work. Unless we think of the work ourselves as being worth study and worth new volunteers giving time for preparing themselves, how can we expect those volunteers to become efficient?

IV. The conviction stated above has grown out of considerable experimentation. Following some years of actual experience in city church work in China, I had the privilege of conducting twelve sessions of a conference of Christian workers in Shansi last summer. They were gathered from country districts, and considerable adaptation of material to be presented was of course necessary. Both lecture and discussion methods were used. Following this enlightening experience, I had the privilege of repeating the course, with adaptations, during ten sessions to an interchurch group in Chungking, Szechwan. In the former case, actual methods and illustrations were called for; in the latter case there was more need for explaining organization, committee service, etc.

These two experiences enabled me to put into concrete form a course of lessons which has been worked toward for some years. I have prepared a pamphlet called "Volunteer Work by Church Members in China," having eighteen lessons, the first half of which deal with organization, committees, enlisting and training of volunteers, and the latter part with methods and forms of work. The first part is suited more to the city church, and the second part to the country church, though I have a growing conviction that there is not the difference between city and country churches that is so often stated. Much that

suits one suits the other, though adaptation is required. This course is not a series of lectures or addresses. It is a set of lessons, with introductory paragraph and divisions of material, with questions preceded in most cases with certain information which is intended to give background for the question. In each lesson there is at least one major project, to be worked out before the session and discussed in the session. Among the topics are: The value of volunteer work, what work should be done by paid and what by volunteer workers, the Sunday School as an agency for volunteer work, the use of stories, pictures and books by volunteers, individual work for individuals, how discover, enlist and train volunteers, principles of group action, maintaining the spiritual emphasis in a varied program, and the church 100% at work. The pamphlet is being published in Chinese by The Association Press, 20 Museum Road, Shanghai; and in English by the China Sunday School Union, 5 Quinsan Gardens, Shanghai.

Material concerning educational, medical and social service work, has been published in abundance in China. I, myself, believe that church workers in China have had experience sufficient to warrant the publication of material concerning specific ways of bettering our church work. There is no good reason why local church work should be considered as an uncharted sea to be known only through long, bungling experience. Old salesmen will tell you that you must learn salesmanship through experience; but everybody knows that the theory of good salesmanship was violated every day by older salesmen, and that younger men can, through class study, learn the best of the older man's experience in a short time. I believe the same thing applies to church work. The older man, however, must put his experiences in proper form before the younger man, to supplement, guide, and regulate his enthusiasm and willingness.

School of Mothercraft, Huchow, Chekiang

MARY I. JONES

CHRISTIAN Missions are in China: first, to lead individuals to know Christ, and second, to build up a living Christian community, which is another way of saying a self-propagating church—and perhaps a better way to say it. We have been as anxious to lead the individual woman to know Christ as we have been that men shall know Him, but after that first step of evangelization there has been comparatively little done for the adult woman.

The school for women to-day, when there are so few educated Christian women and so few flourishing Christian communities, is the best place to reach a woman and change the whole trend of her life, by

training her mind and inspiring new purposes, which through her, will influence those about her in the family unit and these taken collectively will mean in time the whole of China.

If we are to establish the Christian Church, if we are really aiming at making Christianity function in the life of the community, small or large, we *must* change and train—or train and change the woman half of the community: that half which so largely determines the standard in the homes and the quality of the next generation.

On first thought it would seem that not only the logical place to begin on this task is with the little girls of this generation, but that all our energies should be spent there and on them as they grow up, as they are to be the wives and mothers in the homes that make up the communities of the next generation. However, it is true that not one in a thousand of China's girls are in school to-day—or in Christian homes.

Work among adult women has been carried forward with the evangelization of the individual as the sole aim, or attached to this the hope that the children would be allowed to come to the mission school, or that the husband might become interested and come to the church. These as stated have been the primary and secondary hopes of "Zenana workers" in most mission fields, and as we go over reports of such work we find the attainment of one or more of these aims considered as entirely satisfying, or at least as if it were the "most that could be hoped."

We have tried and proven that we can go farther down into the heart of the home when we bring a group of women together for systematic training in a school. This method of reaching the adult woman by placing her in the most favorable surroundings at present possible, and through training her, remake her home, is possible now even to an extent that is beyond us to carry. This is true because of the awakened desire of many women to whom all such opportunities were denied when they were young girls, and also because we have and for many years will still have a large body of educated men who have uneducated wives, but who are most desirous of better homes. Many of these are Christian men who are very keenly conscious of the lack in their own families, and of what this means to their own particular work and their communities. An equally large number is made up of those young men who want new and better homes, and while not antagonistic to Christianity are not yet aware that it is because of the working out of Christian principles in the western home that it is superior in many ways to the old Chinese home.

Here then is a large place of service where our schools for women can reach into the heart of the home and of the community life and

through faithful persistent work may forward the whole work for Christ here in China. *Here* is the most favorable opportunity now possible for contact with adult women. Many an adult has been led to an acceptance of Christ as personal Saviour while but little assistance has been given in the working out of Christian principles in family, community, or business life. This failure in China is the more to be deplored as there are so few helps toward better living, for the uneducated or poorly educated, outside the weekly service in the church, for they can read few books and have no friends, or few friends of richer experience, and in many communities no model or near model homes to which to look for example and inspiration. In this kind of a community, which offers so little help to the new Christian woman, she must be an extraordinary woman if she grows. Because of the organization of the Chinese family even though the husband may be an excellent Christian, there may be little chance for him to do much for his own home that will help toward putting it on an exemplary basis. Once away from the old home, into the environment of our Christian school, a woman, even though average in ability, gradually learns to evaluate herself differently, attains a new sense of the personality of her children, and seeing herself as a unit of society having definite responsibilities, she gives her whole strength to the task of preparing to meet these. Having her children with her the mother learns not only the theory of the physical care and the moral training of them, but daily is helped to do the work on the theories she is taught. Thus in a few years the mother, though perhaps wholly illiterate, unconscious of or indifferent to her responsibilities as wife and mother and as citizen of a larger community, has come into a comparatively acute realization of these responsibilities, and has made remarkable progress toward being able to carry them.

When the women of a community are awake, Christianized, and carrying their share of the task of forwarding Christian principles, *only then* have we a truly Christian community.

If we would like to see all the fine Christian men in our academies and colleges enter their life work inspired by the influence of a Christian home and helped by a wife who is really a helpmeet instead of a paralyzing power, we must see to it that the uneducated wives of all such Christian men are given the opportunities that our women's schools afford.

Here are a few facts regarding the School of Mothercraft, Huchow, Chekiang, one of the schools that is trying to meet the needs as mentioned above. This school is for mature women who have had no chance for study when girls. It receives children from infancy to eight years of age, and makes the physical care of them, and their

mental and moral development, a real feature of the school, the nursery being under trained supervision during school hours when the mothers are studying, and the latter being helped when free from school duties to care for their children thus carrying out in practice the theoretical teaching they receive in class. The courses offered are as full as are usually found in Mission schools from first grade through the first year of senior high school, with the addition of courses in Home Economics and Social Service on which special stress is placed.

The present year, and previous years, the students have come from families where the husband or father was: student in high school or college in China, teacher in Government or Mission school, student in America or Europe, Y.M.C.A. secretary, preacher, business man, government official, doctor, lawyer, nurse, farmer.* The number from the various occupations is also in approximately the order given above. The school, while welcoming any earnest women, finds that enthusiastic support for education of women comes chiefly from men and women of the above classes—also in almost the order named. The desire of educated young men to have their wives educated also, and the lack of opportunity for such was one of the chief factors that led to the opening of this school.

As in most of the old type Chinese homes the mother does not have the sole care or training of her own children, the grandmother, mother-in-law, or servants having much of this even when the mother is at home, mothers are encouraged to bring their children under eight years of age with them as the school has a Children's Department. This department not only makes it possible for some mothers to come to school, but it also serves as a laboratory where all the students can observe the results of proper care of children and see demonstrated the practical teachings of their classrooms. Having only the theory of child care and training, few women could be expected to go back to their homes and institute anything so revolutionary as the methods learned in school. But having seen carried out in actual practice many things they would think impossible with their children, and having gained a new evaluation of children and of themselves as mothers, they go back to their homes with a real determination to have a home where they, as mothers, can put their best into their children and give each child an opportunity for development unhindered by the restraint of past generations. During the mothers' school hours the children are cared for by young women, of at least grade school education, trained for this work and directed by a kindergarten normal graduate. The children of kindergarten age attend the mission kindergarten during the forenoons, and those still older attend the primary day schools of the mission, which are not more

than two blocks away. Outside of school hours each mother is responsible for the care of her own children.

When a young woman has reached the age of sixteen and never has had the opportunity for study, she does not care to study in the ordinary primary school with little girls as her classmates. The work of such a school is not suited to her needs, especially in this country where marriage is only a few years ahead for almost all such young women. Some terms as large a proportion as one-third of the student body has been unmarried women.

The school offers a six year course. This is divided into three courses of two, three and two years each, at the end of each of which a certificate is given.

The following outline gives you an idea of the content of the curriculum: and it must be remembered that the work in the beginning years is necessarily oral and very elementary. In each year's work a special effort is made to correlate, socialize and Christianize the teaching in the various studies.

- A. Chinese—reading and writing Chinese characters.
- B. Bible—every student is a member of a Bible class which meets daily, the schedule being so arranged that a student may enter whichever Bible class her previous knowledge and experience fit her for regardless of her classification in other subjects.
- C. Arithmetic—use of abacus, practical problems in percentage, fractions, mensuration, also elementary bookkeeping and making of home budgets.
- D. Geography—Chinese and foreign.
- E. Physiology and Hygiene—including personal hygiene, first aid, practical nursing, home and public sanitation.
- F. Home Economics—food values and cooking, child training, home customs in other lands.
- G. Social Service—some term subjects:
 - (a) Study of conditions in large and small communities.
 - (b) New social conditions in China and woman's responsibility in meeting them.
 - (c) What the individual needs to be in order to be an efficient social unit.
 - (d) What the home must be in order to do its share in the social renovation of China.
 - (e) Women in Social Service in other lands.
- H. History—selections from Chinese history which can be made to stand out as vital in connection with the present. One year of General History.
- I. Ethics—an attempt to study every day activities and relationships in the light of Christian principles.
- J. Pedagogy and Psychology—principles and methods of teaching.

- K. Supplementary Reading—newspapers, magazines and books are provided and the reading directed by the teachers with required reports.
- L. Music—group singing daily. Individual organ lessons by arrangement.

The school does not aspire to do a large work, numerically, but to do a work of such a quality as can only be possible with as few as seventy or eighty women in one group. The inculcation of higher ideals is largely a matter of personal contact, and when their whole school life must be crowded into a few years and that after maturity it means more difficulties to be surmounted and more concentrated effort on the part of the teaching staff.

The teaching staff of the school at present numbers six women and three men. Two of these are the schools' own graduates, and the others are graduates from Mission high schools or colleges.

The school has only graduated three classes from its higher department, but these together with many of those who have been with us but a year or two have, to our minds, highly justified this feature of Mission work. Most of these women are returning to their homes. Some are serving in schools and requests for many times more graduates than we have had have come to us. All are returning to their communities, powers for good, because they are new women with new purposes to build new homes in new China.

NOTE: Why is the school called the School of Mothercraft? Because of receiving children and making their care and development such a prominent part of the school. Many friends in America from the first were most enthusiastic about this work and some one having spoken of this school in a magazine as the School of Mothercraft in East China, the name seemed to have captured the imaginations of many and before the school knew of this new name mail was being received addressed to the School of Mothercraft. The school continued to use the name it began with, the Huchow Woman's School, which is yet the official name in English, while others called it the School of Mothercraft. The 1922-23 Bulletin marks the first use of the name in any school publication. Acquiescence in the use of this name has followed because it had become the popular name which it seemed futile to combat even though it is a specific term that applies to only a part of the activities of the school.

Notes on Summer Conferences

THE CHINESE RECORDER experiences considerable difficulty in giving an annual survey of the Summer Conferences. Friends we wrote to for particulars have been hindered for various reasons from supplying data, consequently these notes are somewhat meagre. We are grateful to the friends who have supplied information.

DR. KIRK'S VISIT.

Dr. Harris E. Kirk, pastor of the Franklin Street (Southern) Presbyterian Church, Baltimore, came to China on the invitation of the Kuling Convention Committee. Invitations having been extended to Dr. Kirk before his arrival to speak at Mokanshan, Kikungshan, and Peitaiho, he addressed missionary gatherings in each of these centers. Arriving in Shanghai on July 13, he proceeded immediately to Mokanshan where he delivered a series of addresses extending from the 16th of July through Sunday, the 20th, preaching also on the Sunday to the friends at Mokanshan. The meetings were very well attended.

From Mokanshan Dr. Kirk went to Kuling to keep his main appointment which ran from Sunday, July 27th through Sunday, August 3rd. He delivered two series of addresses during the week-days, one in the morning at eleven and one in the afternoon at five. The morning addresses were on the following subjects:

Jesus Christ Central in Christianity.

The Atonement.

The Problem which Science is Creating for the Church.

The Nature of Religious Knowledge.

The Seat of Authority in Religion.

The Idea of Progress.

The afternoon addresses were on the Prophets of the Old Testament. On both Sundays Dr. Kirk preached at morning and afternoon services. The church was well filled at all of his meetings, all elements of the community being drawn together in spiritual fellowship.

On August 4th Dr. Kirk went to Kikungshan where he held meetings from the 7th to the 10th of August, having two meetings a day. The morning meetings dealt with certain of the addresses given in his morning series at Kuling, and the afternoon series were on the Prophets. On Dr. Kirk's last Sunday on Kikungshan, the assembly hall which has the largest capacity of any building in Kikungshan and where the meetings were held, was packed to the doors.

From Kikungshan Dr. Kirk proceeded to Peitaiho where from August 17th to 21st he held two meetings daily, one in the morning at

Rocky Point and the other in the afternoon at East Cliff. In both places Dr. Kirk was enthusiastically received and his messages greatly welcomed.

DISCUSSION GROUPS.

In addition to the lectures of Dr. Kirk in these four summer resorts, arrangements were made for the discussion of certain church and mission matters. At Mokanshan and Kikungshan this took the form of group meetings under the leadership of Mr. Lobenstine, secretary of the National Christian Council. The topics considered were:

The Spiritual Life of the Church and its Evangelistic Outreach.
The Anti-Opium Movement—the Church's Responsibility to it.
The Development of an Indigenous Church in China.
Problems of Education.
Literature.

At Kuling a series of addresses was given immediately before the morning address of Dr. Kirk. The speakers were Dame Adelaide Anderson on the Industrial Situation in China; Reverend K. T. Chung, secretary of the National Christian Council, who spoke on Retreats and Evangelism on one day, and on the Rural Church on another; Professor T. C. Chao, Dean of Soochow University, who spoke on the Indigenous Church; Mr. Lobenstine on the Opium Situation. At the missionary meeting which has become a regular feature of the Kuling Convention, Mrs. Edmund Lee of Anking spoke on the industrial work which is being developed there under the leadership of the church; Dr. Reichelt spoke on his work for Buddhist priests; Reverend C. G. Sparham on the Union of Presbyterian, Reformed, and Congregational Churches in China; and Bishop Roots on the work of the National Christian Council.

At Peitaiho a similar series of conferences was held under the leadership of Dr. Hodgkin and Mr. Lobenstine. These dealt with the Spiritual Life of the Church, The Industrial Problem, the Anti-Opium Work, and the Indigenous Church.

THE VISIT OF DR. WILLIAM EVANS.

Coming from Los Angeles, and formerly from Moody's Bible Institute, Chicago, Dr. Evans gave a series of helpful Bible studies in Shanghai, Kikungshan, Kuling and Peitaiho. Possibly a fuller report may be available for next issue.

THE SUMMER MEETINGS OF THE BIBLE UNION OF CHINA.

At PEITAIHO, N. China, a meeting of members and friends was held in the Pavilion of the Conference Buildings, in August. The General Secretary of the Bible Union of China, Rev. J. W. Lowrie, D.D., presided.

Rev. C. H. Fenn, D.D., Vice-Chairman of the Bible Union, gave an able and impressive address upon the value of the Bible Union and reasons for giving it support.

After addresses by Rev. G. T. B. Davis, of the Pocket Testament League, and Rev. J. P. G. Leynse, there was some discussion on matters of interest to the Bible Union and a time of prayer. A number of applications for membership were received.

At KIKUNGSHAN, Honan, over 200 members of the Bible Union gathered in the Assembly Hall on the morning of August 14, at 9.30 a.m. At the request of the local Committee Miss Boyce, Office Secretary of the Bible Union and therefore cognisant of its various needs, conducted a season of intercession.

At 10.30 Rev. A. W. Edwins, D.D., took the chair and made a vigorous speech upon the necessity for the Bible Union of China. After his review and appeal he called on Miss Boyce for an address. After some introductory remarks as to Bible stories and how to tell them, and the reading of 1 Cor. 10:11, emphasising the importance to ourselves of the Old Testament narratives, she related the story of the disarmament of the Israelites by the Philistines and their capture of every smithy, "lest the Hebrews make themselves swords." Contrasting the small force of 3,000 quickly reduced by panic to 600, who followed Saul "trembling" with the great army of three hundred and thirty thousand who had answered his dramatic call to mobilisation two years before, a vivid picture was given of the Israelites hiding in caves, crouching in pits, fleeing to mountain fastnesses. Why? The clue was found near the end of 1 Sam. 13. "In the day of battle there was no sword" among all Saul's soldiers, while the Philistines, "as the sand of the sea" were thoroughly equipped.

The nation without a blacksmith results in an army without a weapon. For such, demoralisation, panic, defeat, are inevitable!

"These things happened unto them for ensamples and were written for our admonition upon whom the ends of the ages have come." 1 Cor. 10:11.

Let us "listen to the voice of history" and apply this "ensample" to the present crisis in the churches. Seed-sowing well typifies evangelistic work; educational institutions are fittingly illustrated by the work of a forge. Steady as blacksmith's blows upon malleable metal must a teacher's repeated Scripture lessons be upon the unformed minds and characters of the youth committed to their charge until faith is formed and established.

Of course no "earthly story" can be a perfect picture of "heavenly things" and we know "the sword of the Spirit which is the Word of God" is not *made* in the training institutions of any land. Nevertheless in Christian schools and colleges youth learns to "possess," to "sharpen" and to "wield" that "Sword" in conflict with Satan and his forces.

Alas! that often "the Philistine" is in charge of the "smithy" and the recruit for the Church militant, instead of getting *sharpened* that "two-edged Sword" is dispossessed of both Sword and shield, faith gone.

The lesson of that old-time story to all heads of Christian schools, colleges, theological seminaries, is: "GUARD YOUR SMITHY." When by some subtlety, the Philistine has got in, still "Hold your smithy. Defend your smithy," always remembering that "we wrestle not against flesh and blood," and that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of Satan."

The conclusion of the "ensample" in 1 Sam. 13 was given at the end as "The Sword without a Soldier." Since "with Saul and his son was there found" swords, one's imagination plays around those unused, lonely weapons, valueless until Jonathan and his armourbearer took them into the camp of the enemy and God granted them a marvellous victory. (1 Sam. 14) Again the incident yields "admonition" for ourselves. More Bibles are printed and bought to-day than ever before. Yet Bibles without the living Christian to wield this "Sword of the Spirit" cannot win victories against the Enemy of God's people.

In Remembrance

Rev. G. T. Candlin, D.D.

MANY people, far and wide throughout North China, will have heard with deep regret of the death of Rev. G. T. Candlin at Peitaiho on Friday, July 11th.

Dr. Candlin only recently returned from a short furlough in England: and but a month previously had resumed residence in Peking. On Monday, July 7th, he travelled to Tientsin, and on the Tuesday proceeded to Peitaiho to enjoy a summer holiday amidst the lovely surroundings of his "Lotus Hill Crest." On Friday morning, July 11th, after romping with his grand-children in the sea, he was coming up out of the water, and when but knee-deep, he fell forward and died immediately. Doctors at once summoned, pronounced the cause to be cerebral hemorrhage. So suddenly, full of the joy of life, he passed beyond its earthly bounds.

George Thomas Candlin was a native of Shropshire, England: he was born on April 15th, 1853, and was brought up in his birthplace, Dawley, a small town under the shadow of the Wrekin, that glorious hill on the borders of Salop, Stafford and Cheshire, from whose summit five or six counties may be seen.

As a boy he had but such educational advantages as a small country town affords; but he was of alert mind, quick intelligence and an enquiring disposition; and by diligent private study he laid such foundations of knowledge as stood him in good stead in the years to come.

He was associated from his early days in Dawley with the Methodist New Connexion, (now a component part of the United Methodist Church,) and while yet a youth he was brought under religious conviction, and began to give himself to Christian service. As a young man he became a very effective Methodist Local Preacher; so effective that he was asked to undertake temporary pastoral duty in another county. While engaged in this work he felt the call to the permanent ministry and

he so commended himself that, in 1875, he was appointed by the Methodist New Connexion Conference as a probationary minister. After three years service in England, he volunteered for missionary work; and, in 1878 he was designated to the North China Mission, then well established under the pioneers Innocent and Hall.

From the time of his arrival in China he applied himself with diligence to the study of Chinese, for which he had a remarkable aptitude: he became a thorough Chinese scholar, familiar with Chinese Classics, poetry and fiction. In later days he produced a brochure on "Chinese Fiction" which is highly spoken of: and he did much valuable work in translations of theological literature. He was one of the comparatively few who could not only speak and read Chinese fluently, but could also write it: he invariably conducted his own Chinese correspondence, a feat by so many regarded as quite impossible.

But he was first and foremost a minister of Christ: upon this duty he concentrated all his gifts: he excelled as a preacher both in English and Chinese, and, in either language, he showed rare eloquence.

Of his 46 years of missionary service he spent the greater part in pastoral work: he was long in charge of the mission in Laoling, and Northern Shantung: later in Tientsin and in Tongshan. Subsequently he served as Principal of the United Methodist Mission Theological Institution in Tientsin: and, on the merging of that work in a joint scheme of theological education in Peking, arranged by the Methodist Episcopal and United Methodist Missions, he went to the capital as the representative of his Society; and for more than ten years has been Theological Tutor in the Joint Theological Seminary. The honorary degree of Doctor of Divinity was conferred upon him by the Peking Methodist University.

His spiritual resilience was wonderful: he had reached the 72nd year of life, and might well have rested; but he had the eagerness and forward outlook of a man still in the prime of life: and on his return to China he resumed his theological post in Peking, hoping before retirement, to complete 50 years of missionary service.

It is fitting that the end should come, and come so happily and painlessly at Peitaiho. He was one of the pioneers of that lovely health resort, first settling at Anchor Rock Bay. Later looking with longing eyes to the Lotus Hills, he acquired the top and southern slope of the Eastern Hill: and there, on the sky line, with indomitable labour, he raised his stone-built house, which he appropriately named "Lotus Hill Crest." His hill-top home, with its far views and beautiful surroundings, which with his love of arboriculture, he zealously developed, were an unalloyed delight, enjoyed by him to the very last. With his last look, he was facing his beloved hill: and his grave lies within sight of it.

Dr. Candlin was a brilliant man: brilliant with many facets: intellectually keen, wide in his interests, full of good humour, of broad and tolerant mind, a devoted Christian minister, a loyal colleague, and to numbers of people a warm-hearted and trusted friend.

He lived both in deeds and in years: a full, many sided, influential life. He has done much towards the uplift of China, and the establishment in it of the kingdom of God. He will be greatly missed: for China needs just such men to lift her into life.

FRANK B. TURNER.

Mrs. James McMullan

After nearly forty years of strenuous service in this land of her adoption, Mrs. McMullan passed to the life beyond in the early hours of Saturday morning the 16th August; Chefoo thereby losing one of its oldest residents and the missionary body one of its most active workers.

As Miss Lily Davis she came to China in the Eighties in connection with the China Inland Mission, and after some months of study at Yangchow passed on to Western China labouring in Szech'uan in the cities of Chungking and Sui Fu. In 1888 she was united in marriage to the late Mr. James McMullan but their work in the West was not to be long lived for in 1890 owing to a breakdown in Mr. McMullan's health they were moved to Chefoo for rest, hoping that the change would do him good. After a short term of further service in the C.I.M. at Ning Hai Cheo they retired from the Mission, settling in Chefoo.

Seeing the desperate poverty of the people and always on the look out for ways and means of helping them, especially the women and girls, Mrs. McMullan set to work to learn Lace making hoping thereby to be able to teach a certain number of girls and women and thus enable them to become more independent. But keeping "First things first" Mrs. McMullan's great aim was to win at least some of these as "Jewels" for her Lord, so arranged that all who came to learn Lace making must devote several hours daily to Christian instruction. Beginning thus in a small way the Lord blessed the effort and in a short time the Chefoo Industrial Mission was started, and which since its foundation has meant so very much to thousands of women and girls throughout this district, many of whom to-day are earnest members of the Christian Churches here.

In addition to this great work, some 15 years ago Mrs. McMullan started the Chefoo Orphanages for destitute children, which from the first have been almost entirely supported by Mrs. McMullan and her late



MRS. JAMES McMULLAN

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husband. These have been a great blessing to many, and it would be a fitting Memorial to perpetuate the work so ably carried on by our lamented friend, if these Orphanages could be taken up and placed upon a permanent basis now that she, whose love and generosity has kept them going so long, is no longer with us.

In addition to all this Mrs. McMullan did a great work in so ably seconding her husband in establishing the Firm of Messrs. James McMullan & Co. Ltd. which to-day is so widely known and respected throughout the world.

Space would fail me to tell of the many activities which have occupied the time and strength of the one we now so sadly mourn, but her great monument is in the thousands of Chinese lives she has so richly benefited by her love, sympathy, and generosity, and who to-day deeply mourn her loss.

A. H. F.

Mrs. Harry Price

Mrs. Harry Price, a member of Christian Missions in Many Lands, died early on the morning of August 28, 1924 in the Hospital of the Kuling Estate. She came to China with her husband in 1894 and lived for one year in the native city at Kiukiang. On account of ill health the doctor advised a Mission transfer to Shantung, Kuling being then unopened as a health resort. Following the massacre at Nanchang, in 1908, Mr. and Mrs. Price were transferred to that city where they first became known as Chinese scholars. Mrs. Price was a prodigious worker, assisting her husband in translation work for the Christian Endeavour Society, The Bible Society, and the Religious Tract Society of Central China, besides making a distinct contribution to evangelistic work amongst the women of Nanchang. As a direct result of the work organised and promoted by Mrs. Price, the C.M.M.L. Assembly at Nanchang has a preponderance of women attending the services.

Her numerous friends throughout China remember with great pleasure her warm hospitality while in charge of the Mission House at Kiukiang, her efficiency as a mother and housekeeper being not the least of her attainments. Mrs. Price is survived by a husband and son in China, a son, two daughters and two grandchildren in England.

"Fallen Asleep,"—Arthur H. Sanders

We Hunan workers were greatly shocked and grieved the middle of the present month to have word, from Kuling, of the passing into the presence of the King of one of our most valued workers, a conservative, and a linguist of marked ability.

Coming to China some thirty years ago, in the China Inland Mission, from Perth, West Australia, Brother Sanders worked for many years in the barren fields of Yunnan Province, acquiring the language, and doing a vast amount of itinerating work, for which he was well equipped.

Later, upon his marriage, he moved into eastern China, and took a temporary position with the Orphanages in this city during the absence of the Supt. After that he continued work in the eastern part of Hunan in connection with the United Evangelical Mission, which is originally Methodist, and to which order of work, or practice, our brother had a strong leading all his life, being brought up in that godly fold.

While it is best for the workers to get Home, we ourselves sorrow, and what can be said of the faithful wife and three children thus left without the natural protector—all we can do is to leave them with Him, to sorrow with them, and to ask that all will pray for them, that the God of all comfort be their continual stay, and joy, and support.

A. N. C.

Our Book Table

THE DEVELOPMENT OF CHINA. By KENNETH SCOTT LATOURETTE. Houghton Mifflin Company, New York City. Gold \$2.50. 291 pages.

A former teacher in Yale-in-China and now Professor of Missions in Yale University, Professor Latourette writes with sympathetic appreciation of Chinese life and culture. In his own words his book attempts "a sketch which in the light of the best modern scholarship will give the essential facts of Chinese history, an understanding of the larger features of China's development, and the historical setting of its present-day problems; a sketch which does not burden the student with unnecessary details of unfamiliar names and date and which gives him the main movements that have led to the China of to-day."

Professor Latourette has the knack of seeing things in focus, and so his book is valuable not only to the amateur in things Chinese but also to the more mature student. In these days of China's political turmoil and governmental ineptitude, foreign entanglements and influences, it is easy for one to overlook the general trend of her national life.

Many of us have our noses so close to the picture that we fail to see it. This book is a kind of sight restorer.

A valuable bibliography is appended for those who want to do further study.

W. L. S.

CHINA'S CHALLENGE TO CHRISTIANITY. By LUCIUS C. PORTER. *Missionary Education Movement, 150 Fifth Avenue, New York.* Price, Cloth 75 cents, paper 50 cents.

The title of this book is well chosen. The challenge is seen in the Chinese attitudes towards the West, in what we learn of the economic lot of the farmer and the social condition of the women, in the literary revolution and other achievements of the New Tide Spirit, and in the evidence produced that the old symbols of spiritual things do not answer to the modern need.

After an introductory chapter giving the basis of optimism and showing the necessity for removing un-Christlike attitudes, we have five chapters dealing with the principal factors the Christian forces at work in China must take into account. These are (1) the political, economic and social conditions involved in the changing environment, (2) the problems back of the rural majority, and the possibilities of agricultural Christianity, (3) the renaissance of intellectual life sweeping through the schools and universities of China, (4) the spiritual quests evident in Chinese religious movements; and (5) how the indigenous Christian Church of China is facing the present situation.

Some of the pictures may seem too optimistic and the tone of some of the chapters unnecessarily pro-Chinese but we are glad to see that in one who can speak from early youthful experience and later mature examination.

G. M.

JOURNAL OF WEST CHINA BORDER RESEARCH SOCIETY.

This is the first publication of the West China Border Research Society, being the Year Book for 1922-23. As stated in the President's address, "The purpose of this society shall be the study of the country, the peoples, the customs and environment of West China, especially as they affect the non-Chinese."

As this booklet reveals, there has been a great deal of very interesting study done by this group of men, investigating the geography, the geology, anthropology and religious and social customs of the Tribes people of Western Szechuen. The papers are extremely interesting and there are some significant maps.

One wonders how much research of this kind is being carried on by the missionaries in other parts of China. This group in Chengtu is particularly well situated to carry on these investigations, and while their journeys are long and difficult we shall expect to get much valuable information from their records.

THE MAKING AND THE MEANING OF THE BIBLE. By GEORGE BARCLAY, M.A. *Student Christian Movement, London.* 4/- net.

Whilst some of the conclusions of the author, and his way of putting them, may give conservative readers a shock, we feel sure that the average honest enquirer who is not in the habit of reading theological books

will receive real help as to the origins, interpretation, and authority of the Scriptures. As the scope of the book makes it impossible to fully treat the problems of Biblical study the reader may at times feel there is a tendency to sketchiness.

The Old Testament Studies make it clear that God cares for His people, and that the Bible is not a text-book of history, nor yet a text-book of science, but a religious book, having for its purpose to bring God to men, and to bring men to God.

The closing sentences are worth quoting: "I want to affirm my conviction that there is nothing in the modern view of Scripture which in the least degree takes Jesus from us. It is rather the other way. The main result of the Gospel study of the last hundred years has been, for many people, to make Jesus stand out all the more clearly. More and more, as we study the Gospels, we find in Him the one supreme example, the one perfect Man, the one complete revelation of the Eternal God, the One Who is utterly human and perfectly divine, Son of man and Son of God, Saviour of the world, and Lord of all good life."

THE WORLD'S LIVING RELIGIONS. By ROBERT ERNEST HUME. *Charles Scribner's Sons, New York City. Gold \$1.75. 298 pages.*

A book every missionary will want in his library. Teachers can not afford to be without it. It is literally packed with information in a most accessible form.

Do you know what the strong and weak points of the world's eleven living religions are? Would you like to have that information within easy grasp? How many times have you said, "Where can I lay my hands on a concise and authoritative book covering the world's religions?" Professor Hume's little volume is the one you have been looking for.

Hinduism, Jainism, Buddhism, Confucianism, Taoism, Shintoism, Judaism, Zoroastrianism, Islam, Christianity—all are clearly treated. The closing chapter is a summary comparison of these living religions.

The Index contains a bibliography covering sources, recent text-books and translations of the sacred scriptures of the various religions treated. Also a list of questions for additional study.

W. L. S.

THE OLD UNIVERSITIES OF ENGLAND. By ALBERT MANSBRIDGE. 308 pp. *Houghton Mifflin, 1923.*

The author of this book, having been compelled to leave school at an early age, has made himself an educated man and been active in the promotion of education, especially among those deprived of academic privileges. Some years ago he issued a book describing the university tutorial classes in England, extra-mural groups for working men, conducted by university professors, which he helped to organize. He has received an honorary M.A. from Oxford and an honorary LL.D. from Manchester University. He was a member of the Survey Commission on the Universities of Oxford and Cambridge in 1919.

The book is based on lectures delivered in Boston, Mass., treating the history, traditions, and customs of the two great English universities from their founding up to the present. It traces the changing influences of the

century with considerable wealth of detail, noting the great names of each period and describing many quaint characters and incidents. It recognizes shortcomings, but shows deep enthusiasm for the university atmosphere of to-day.

This is not a handbook of university history, nor one of contemporary conditions, but rather a commentary on Oxford and Cambridge, past and present, presupposing a general acquaintance and supplementing with a rich embroidery of associations. The lay reader with a certain amount of background will find much that is entertaining and suggestive.

T. H. P. SAILER.

HEALTH AND RELIGION. *By the Rev. CLAUDE O'FLAHERTY, M.B., Ch.B., With a foreword, by the Rt. Rev. the Lord Bishop of Edinburgh. Price 5/- net. Publishers: Hodder and Stoughton, Ltd. London.*

The author, an Anglican clergyman and physician, has written an interesting work on the connection between religion and the healing of body and mind. We are all familiar with the Coué formula: "Every day, in every way, I am getting better and better," to be constantly repeated night and morning, the patient abandoning all other effort so that the bodily powers influenced by the subconsciousness may do their own work of healing. This is a process which begins and ends in oneself. In deep affliction the soul craves for help from outside itself, for Divine help. The author indicates how this help may be obtained by religious faith, prayer, and other means of grace, including sacramental healing. To the clergy and educated laity of the *Chung Hua Sheng Kong Hwei*, the Anglican Church in China, the book can be cordially commended. Members of other churches may be interested in seeing the subject treated from a point of view not wholly their own. The more we understand each other the stronger will be our desire for unity.

J. L. M.

THE BIRTH OF THE BIBLE. *By THEODORE HEYSHAM, Ph.D. The Judson Press, Philadelphia. Pages 163. Gold \$1.50 net.*

There is nothing particularly new in the book for those who have had a modern course in a reputable Theological Seminary. The Bible Chart showing the various streams of life that flowed together and out of which came the Bible is valuable in helping one to visualize the sweep of the centuries. For folks who think of the Bible as a book rather than as a whole library of books, the chapter on "How Was The Bible Born?" would be valuable for study. A book many laymen and some preachers ought to read.

W. L. S.

NINETEENTH CENTURY EVOLUTION AND AFTER. *By MARSHALL DAWSON, MacMillan. G. \$1.50.*

Evolution and Christianity harmonized and set to jazz. The book is so self-conscious and so evidently written to be startling that it loses much of its value for the serious student. There are times, however, when the author's epigrams are so piercing and his style so brilliant that it may jar those who are not already familiar with evolution and

its implications especially as related to Christian thought into a deeper and calmer study of the subject. He places great emphasis upon the larger importance assigned in the more recent thinking in evolution to degeneration as well as to development, but history and biography show these processes in society much more clearly and convincingly than does biological evolution.

G. G. H.

MAKING A PERSONAL FAITH. By BISHOP W. F. McDOWELL. *Abingdon Press, G. \$1.00.*

This little book is packed with vigorous thinking and alive with style, as is all the writing of Bishop McDowell. The glory of the book is the virility of the Bishop's own faith.

These are the Merrick lectures delivered at the Ohio Wesleyan University last April. The object of the lecturer is set forth as follows: "I am not so anxious now to save the faith of our fathers as to save the children of the fathers to a living faith of their own in these troubled days when the faith of Jesus Christ is necessary as it has never been before."

I wish that all the university students in China might read it.
Y.

THE CHRISTIAN FAITH (神道要義) *An Outline for Secondary Schools.* By OLAV DALLAND and Chinese text by YU YUN. *Published by the Lutheran Board of Publication, 1924. Price 52 cents, Mex.*

Though the book was prepared primarily for the Lutheran Theological Seminary, it can be used in schools of any denomination. The good things about the book may be briefly stated as follows: (1) its Chinese is good, and easy to understand, and (2) its presentation is fair and logical.

Z. K. Z.

INTIMATE CHARACTER SKETCHES OF ABRAHAM LINCOLN. By HENRY B. RANKIN. *J. P. Lippincott & Co. G. \$3.00.*

Books about Lincoln continue to multiply. But here is one that is especially interesting because it gives personal glimpses of that great man from the standpoint of a man who lived in his law office in those great days in Springfield and saw him, not from the standpoint of many other writers who considered themselves superior to Lincoln but from the standpoint of a young man who, even in those early days, realized how truly great he was.

There are many interesting little stories, for example, the one about the first time that Lincoln read Whitman's "Leaves of Grass" is a bit of American literary lore that we could ill afford to lose. All lovers of Lincoln will enjoy this book.

J. M. Y.

"VILLAGE FOLK IN INDIA." By R. H. BOYD, *published by the United Council for Missionary Education, Edinburgh House, 2 Eaton Gate, S. W. 1, London. Price 1/6.*

A paper bound mission study class book on India for adults. The author brings in interesting stories from his own experience. This book

is written especially for those people who know little about mission work in India. The material is arranged in six chapters for the six weeks course in mission study.

C. M. D.

BOANERGES, SON OF THUNDER. *And other true stories of India.* By EMILY DREW. Hodder & Stoughton, Ltd., London. Price 2/6 nett.

The story of a converted Brahman, and other two stories, "Her Little Silver God" and "The Tragedy of Taara," are graphically told, and convey considerable information as to the religious, social, and domestic sides of Indian life. The three main features that emerge from the perusal of the book are the evils of the caste system, the social ostracism that befalls those becoming Christians, and back of all the reality of the forces which are working for the regeneration of a great but benighted people.

A BRIEF COURSE OF REPRESENTATIVE PASSAGES FROM THE NEW TESTAMENT IN WONG PHONETIC. *Published by Book Depot, Anglo-Chinese College, Tientsin. 1924.*

Wong Phonetic is not in much use nowadays. So far as the subject matter is concerned, it may be very well prepared, but I am afraid not many will be able to read the Phonetic as there are two kinds of it in use and the present one seems to be less popular in this part of China.

Z. K. Z.

SPRINGS IN THE DESERT. By J. H. JOWETT. Hodder & Stoughton. 5/-.

This is a book of devotional study of the Psalms by one of the greatest expositors who ever wrote. With his wellknown charm and felicity of illustration he makes vivid to us the deep things of God as revealed in the greatest devotional book of all the ages.

BRIEF MENTION.

"TALKS ON AFRICA TO-DAY." By M. MONICA SHARP, published by United Council for Missionary Education, Edinburgh House, 2 Eaton Gate, S. W. 1, London. Price 1/-.

A paper bound pamphlet written for leaders of mission study classes of boys and girls from 9 to 13 years old. Six lessons are given, well outlined and illustrated.

KNIGHT-ERRANTS OF THE ORIENT. Presbyterian Church of England, 15 Russell Square, London, W. C. 1.

The sub-title of this 48-page pamphlet is "Tales of Modern Chivalry." These graphically told stories of Mission work in China will be very helpful at home in making real the methods and progress, difficulties and successes of Christian work.

ROB ROY. By SIR WALTER SCOTT, BART. Abridged edition for schools. With introduction and notes. Illustrated. Macmillan & Co., Ltd., St. Martin's Street, London. Price 2/6.

A SHORTER SCHOOL GEOMETRY, PART 1. By H. S. HALL, M.A., and F. H. STEVENS, M.A. Macmillan & Co., Ltd., St. Martin's Street, London. Price 2/6.

Correspondence

Work Among the Moslems.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Any of your readers who are in touch with men who really understand Arabic, and who would like to receive a free grant of specially-prepared Christian literature for the same, are asked to write at once to the undersigned, stating the probable number of good Arabic readers they can reach.

Friends who are in a Moslem district but have never investigated the matter, are urged to do so, and take advantage of this offer of a free grant of books. In the past it has been proved beyond a doubt, and corroborated by experts like Dr. Samuel Zwemer that, some of the Chinese a-hungs have a very good knowledge of Arabic. In view of the willingness to investigate Christian claims, and read Christian books, an unparalleled opportunity is presented to-day in the Moslem world. Are we alive to it?

Applications for these FREE GRANTS of Arabic literature should be sent at once to the undersigned.

Yours faithfully,

F. HERBERT RHODES.

Hon. Sec. Nile Mission Press.

11 Cawthra Square,
Toronto, Canada.

Anti-Narcotic Campaign.

To the Editor of

The Chinese Recorder.

DEAR SIR:—This is to remind your readers that the National Christian Council is endeavoring to secure action on the part of different or-

ganizations in China looking to the total suppression of the planting of the poppy and the use of narcotic drugs for other than medicinal purposes.

Since the Annual Meeting of the N. C. C. in May a National Anti-Opium Association has been organized. Its headquarters are at 23 Yuen Ming Yuen Road in the offices of the National Christian Council. It has been created by the co-operation of some thirty organizations, both national and local, which have endorsed the purposes of the movement. These include the Society for the Advancement of Education whose membership embraces educational associations throughout China and her dependencies; the General Chamber of Commerce, the Kiangsu Educational Association, the Chinese Red Cross, and the China Medical Association, in addition to the national Christian organizations such as the China Medical Missionary Association, the Council on Health Education, the National Committees of the Y. M. and Y. W. C. A's and the W. C. T. U.

The National Anti-Opium Association is working in close co-operation with the International Anti-Opium Society of Peking in endeavoring to stir up Chinese public opinion throughout the whole country with a view to the total suppression of the use of these drugs. It is hoped that it will be found that the volume of opposition to their use is sufficiently great to have an important bearing upon the two Anti-Narcotic Conferences to be held in November in Geneva under the auspices of the League of Nations. The Association has appointed ex-Chancellor Ts'ai Yuen-pei of Pek-

ing University, Dr. Wu Lien-teh and the National Christian Council's nominee, Mr. T. Z. Koo, to represent it as "People's delegates" at the Geneva Conferences.

It is suggested that large use be made of the Anti-Opium posters by pasting them up in the market towns and villages of China. These may be secured from the office of the National Anti-Opium Association at \$1.20 per hundred or \$12.00 per thousand.

It is desired to make this movement as far as possible one in which the Chinese take the lead, and anything your readers can do to make this movement a success

will be deeply appreciated. Will missionaries kindly keep the National Anti-Opium Association informed of what is taking place in their district. The Association is particularly desirous of receiving information regarding successful efforts that have been made in dealing with this most difficult question.

Yours very sincerely,

C. Y. CHENG.
K. T. CHUNG.
Miss Y. J. FAN.
H. T. HODGKIN.
E. C. LOBENSTINE.
L. H. ROOTS.

The China Field

Early in 1925 Dr. Harry Ward of New York is planning to come to China for a visit of six months. Dr. Ward is coming by way of Russia and India, and hopes to be given special opportunities here for talking with students of government schools and colleges on the building of a Christian Social order.

Baby Welfare Week.

Word comes of a Baby Welfare Week held in Chengtu, last spring. The whole program met with a warm and spontaneous response from fathers and mothers, for they realize as the Chinese announcement stated: "If the present generation is strong, then the nation may hope to be strong also,—if weak, then must the nation remain weak. Because, then, of the great value of children to the family and society, we must no longer neglect this important work of child-welfare."

The program lasted four days, and included daily examinations, an exhibit, lectures, and demonstrations.

The attendance was good, and those who came were enthusiastic as to the value of such efforts.

The Christian College, Moukden.

The first of September was a gala day at the Christian College, Moukden, when a distinguished company assembled to celebrate the opening of a new science block, eagerly awaited and long overdue. The principal, the Rev. D. T. Robertson presided, and inspiring addresses were delivered by Dr. Leighton Stuart, principal of Yenching, who came specially through from Peking for the function, by Mr. K. L. Chi, the Manchurian Education Commissioner, who is a Cambridge graduate, by Dr. Ellerbek, principal of Moukden Medical College, and by Mrs. Johannes Witt of the Danish Lutheran Mis-

sion, who has a distinguished science record. The students and members of the staff are to be congratulated on the high note struck by all the speakers as they face the new opportunity.

The P. M. P. Octogenary.

In the eightieth annual report of the Presbyterian Mission Press, Shanghai, we have in terse form the leading features of 20 years' beginnings and developments (1844-1864), 30 years of growth (1864-1894), and 30 years of expansion (1894-1924).

The output for the twelve months ending June 30th, 1924, shows a total of 147,892,838 pages, an enlarged and comprehensive output.

With regard to the objective aim of the Mission Press, we read that it is "here primarily to supply the needs of the missionary body and the Chinese Church, and as far as possible help on the program of missionary literature organisations. The ultimate objective is the extension of Christ's Kingdom. Incidentally the Mission Press is endeavoring to make Christian printing indigenous in a land where printing already is indigenous and where the printed page is held in high esteem."

Kansu Missionaries in Conference.

In this distant province of Kansu with its far flung line of widely scattered mission stations it was not easy in the earlier years for the missionaries to meet together in conference. Six years ago, however, the first conference was held at Lanchow the capital of the Province, when 42 delegates representing the China Inland Mission, Christian Missionary Alliance and Scandinavian Alliance met together in the spacious hall of the

Borden Memorial Hospital, which had just been opened by the Governor of the Province.

The Conference was so helpful that it was decided that a United Conference should be held every four years. Owing to the absence of so many of the oldest workers that year, it was postponed till the present year, when it was held at Titao, the headquarters of the Christian Missionary Alliance, from July 27 to August 3. Fifty-three missionaries were present, representing 17 stations. In order to attend this conference missionaries were 416 days travelling to and from their stations and covered distance of 29,110 li, equal to 9,713 English miles in carts, mule-litters, and on horses, mules, and donkeys. No wonder there is not a conference every year.

The native Church was represented by 40 delegates. Mr. Gibb the Deputy Director of the China Inland Mission, was the special guest of the Conference, which appreciated greatly all the helpful advice he was able to give from his many years of experience in other provinces. The papers read and discussed were of great moment.

Kansu has missionary problems not found in other provinces. Not only is the spiritual need of the Chinese to be met, but also that of the Tibetans, Mongolians, aborigines, and the 2,000,000 Moslems in our midst. They all call for special workers, if their needs are to be met fully, and the call is urgent.

The report for the last six years shows increased activities all round.

Missionaries have increased by 33 per cent., out-stations by 73 per cent., helpers paid and unpaid by 100 per cent., church members by 64 per cent., schools by 94 per cent., and scholars by 97 per cent.

Kansu has been a difficult province for missionary labour, not owing to hostility, but the sheer indifference of the people. At last the barren ground is beginning to bear fruit, and we trust the days of an abundant harvest are near at hand.—*N. C. D. News.*

West China News.

(From our Szechuan Correspondent.)

Rev. John Paton Davies, having dropped in to see his old friends on Mt. Omei, is returning to Shanghai. He has been holding the fort alone in an outpost of the Mission field, on the Western part of this province, for the past year and a half. He has been living and working in the city of Ningyuen, fifteen days' journey over-land from here, or about a month's journey westward from Chungking. There he has been superintending a large district with its out-stations, church and school work. Only at very infrequent intervals, and then for brief visits, has he seen any other foreigner. His Mission, the American Baptist Foreign Mission Society, in West China, and the Board of Directors at home have been greatly inspired by the cheerful, Christ-like spirit with which Mr. Davies has carried out a very difficult assignment, in spite of the big sacrifices and dangers involved. It is not every missionary who can one year very efficiently fill a treasurer's position in Shanghai and the next year as capably man, single handed, one of the most distant, inaccessible outposts of the Church in China, not far from the border of Tibet. This act of distinguished service has entailed no little sacrifice on the part of his wife and boys left in Shanghai, where the boys had to attend school.

OMEI SUMMER RESORT

The Szechwan Omei summer resort has an attendance of over one hundred adults this summer, of whom all but five are missionaries. By taking advantage of the small river steamers running to Kiating during the summer a larger number of missionaries have come to Omei from Chungking than ever before, while others have come from points north of Chengtu, and east and west of Kiating. This centrally located summer resort brings together in happy and refreshing fellowship workers from all over the province, while its growing popularity is becoming an embarrassment in several ways. The transportation of that number of adults, with their baggage, families and other impedimenta (!) up the mountain from Kiating called for the employment of one thousand four hundred (1,400) coolies and an expenditure of over \$1,000. It will take a similar number of men and almost as much money to convey these one hundred missionaries back to Kiating! May the renewal in health and strength, of body, mind and spirit, more than compensate for these and other large expenditures of money, which the stay in a summer resort entails! At any rate a deal of work is accomplished, in committee meetings and conferences that are made possible by the summer congregation.

W. C. CHRISTIAN CONFERENCE

Preparations are afoot for the coming West China Christian Conference, to be held in Chengtu, January 13-18, 1925. The importance of this general conference can be estimated when we note that it is fifteen years since the first and last general conference of the mission-

aries of all Missions in West China was held, and that this is the first general conference to which both Chinese and foreign delegates will be sent.

A call was issued by Rev. K. J. Beaton (C. M. M.) Executive Secretary of the Conference, and Rev. H. J. Openshaw (A. B. M.) Secretary, both on Omei this summer, for a preliminary conference of all interested missionaries here to discuss preparations and make suggestions for the general conference in Chengtu next January. Two days were profitably spent in considering the plans already made and in dealing with vital questions, such as the relation of the Szechwan Christian Council to the National organization, and the best method of representation therein. We tried to diagnose the faults of the Church in West China, and found them to be, among others, denominationalism over emphasized; quantity instead of quality; and a lack of spirituality. The great theme of the Conference will be "OUR UNITY IN CHRIST." Two commissions have been appointed to outline the work of the conference, the first on "The Church in West China, work accomplished," and the second "The Church in West China, present needs and supreme aims."

The number of delegates has been set at 400, of whom 250 are to be Chinese and 150 missionaries. The denominations and other organizations co-operating are: the Anglican; the American Baptist; the Canadian Methodist; the China Inland Mission; the Friends; the American Methodist Episcopal; the Bible Societies and the Y. M. & Y. W. Christian Associations. The delegates will stay, and the sessions of the conference will be held, at the Union University outside the city of Chengtu.

AN ECONOMIC WAR

We know what suffering was entailed by thousands of workers in our home lands during the cruel days of industrial transition from hand labor to machinery. A similar transition is taking place all up and down the great Yangtze River as the factory system is introduced, and especially in the upper reaches of the river where steamers are multiplying to the serious detriment of the native boat trade. A battle has been waging with increasing bitterness between the steamship companies operating between Chungking and Ichang and the native junkmen's Guild. An indication of its bitterness was recently flashed around the world when an American merchant was beaten to death by the junk men at Wanh sien. But no telegraphic news reports the death by drowning or slow starvation of thousands of boatmen indirectly caused by the advent of the steamers. A picture I shall never forget, was that of a ruined junk owner, standing by the wreck of his junk, destroyed by the wash of a steamer in a rapid, shaking his fist at our passing steamer and calling down curses on all steamers and doubtless the foreigners who had introduced them. His ruin was so graphically complete and his despair so pathetic he epitomizes in my mind the untold suffering of the native boatmen whose lot is so cruelly hard at best. Passengers on the steamers through the Yangtse gorges claim it is a frequent sight to see passing junks swamped and sunk by the wash of the powerful steamship. One overloaded coal barge sank like a stone taking all aboard her down to a sudden watery grave. Now that steamers are more and more able to navigate the whole year round what is to

become of the millions of trackers along the shore and the boatmen on the junks, thus slowly being deprived of a living with no alternative but brigandage?

It seems to me that herein lies a stirring challenge to the Christian Church. For years now this economic war has been carried on with the odds increasingly against the poor boatmen and trackers. A challenge it is to the Church to somehow bring the warring factions together in co-operation, with perhaps the assistance of the powerful commercial guilds whose business is greatly benefited by the advent of steam navigation. The steamship companies should as far as possible employ only boatmen whom they are depriving of a livelihood. The Y. M. C. A., and the commercial guilds, and any other organization in sympathy with them, should create and maintain training schools to prepare the ignorant boatmen to fill jobs on land and water in the steamship companies, or, in view of their limited capacity to employ but a

fraction of the great army of unemployed, to turn their hands to other lines of livelihood. The National Christian Council has an Industrial Commission or a Social Service Committee. Instead of spending funds and employing revival evangelists to conduct campaigns to increase church membership let us put across some such distinct piece of Christian service in peace-making and suffering-mitigating that will do far more for the Kingdom than thousands of evangelistic campaigns. We have been doing too much preaching and too little practicing. This is primarily a task for the Christian Church in Szechwan, but while we would gladly co-operate we are still among the youngest members of the national Christian family, and naturally look to the head, the National Christian Council, for leadership and help. May this appeal not be in vain.

A. G. A.

Kiating, Szechwan, West China
August 14, 1924.

Making Industrial History

Report of the Child Labor Commission

Mid-July is no time at which to issue an epoch-making document, as every wielder of public opinion knows. But the Child Labor Commission of Shanghai was due to report to the Municipal Council then, and its findings came out almost exactly a year from the day on which it had been appointed. The Industrial Committee of the National Christian Council, eager to have these findings widely known, postponed the promotion of them until the more psychologically valuable days of September, and now war has descended upon this storm-center of industrial strategy.

In the necessary lull before further action can be secured whereby the Municipal Council may be convinced that these recommendations should be put into effect, all who are interested in bringing about better working conditions for the people of China should familiarize themselves with the Child Labor Report, copies of which may be secured from the Industrial Committee of the National Christian Council, 23 Yuen Ming Yuen Road, Shanghai.

One turns the twenty-four pages of this careful, substantial piece of work and realizes with a rush of

historic consciousness that it has been only three short years since any concerted effort was begun to improve the human standards of Chinese industry, and that a tremendous lot has been accomplished. Back of this report, one sees the great crowd in the Shanghai Town Hall, listening to the speeches which first enlisted the Christian Church of China in this crusade. Since that week in May, 1922, enough has happened to show that the Church is really in earnest and the appearance of this Report shows also that much may be hoped for from the legislative authorities of certain cities and possibly even provinces, which until there is an effective Central Government is the only way the new standards can be demonstrated.

The Shanghai Child Labor Report comprises: (1) a thorough study of all the industrial enterprises in this district; (2) a summary of how the international labor standards were worked out (including a memorandum by Dame Anderson on the history of the factory system and of factory legislation), and how China with a few other backward countries had to be omitted or especially provided for, in the international agreements; (3) an account of the special provisions for child labor observed in Hongkong, and then of the Provisional Regulations on Child Labor issued by the Chinese Government in March, 1923, known as the Peking Ordinance. The Commission points out that these standards are as yet practically useless because no provision is made for their enforcement, but it recommends that if they are ever enforced, according to their modifications, in the two provinces closest to Shanghai, Kiangsu and Chekiang, or even if enforced only in Kiangsu, the Municipal Council

should try to get power to enforce them also in Shanghai. Just this last May, following the visit of Dame Anderson, the Civil Governor of Kiangsu issued an ordinance suggesting that "China should also organize a child labor commission to sit in Shanghai so that regulations in regard to children in both foreign and Chinese factories will be similar." Thus one governmental force is linked up with another and the situation closes in around Shanghai, but—so does the war.

Following upon this introductory material, the Commission comes to the question of (4) actual recommendations which might be possible for the present time, though pointing out how difficult it is to treat Shanghai as water-tight. The gist of its recommendations is that the Council should "seek power" to enforce the following points:

No industrial employment of children under ten years of age, rising to twelve years within four years from date.

No industrial employment of children under fourteen more than twelve hours a day including a compulsory rest of one hour.

Twenty-four hours continuous rest at least every fourteen days.

The closing of dangerous places of work until they are safe and the employment of no children under fourteen at dangerous machinery or in hazardous places.

The Commission was not ready to recommend no night work for children who can be employed by day. It felt, however, that night work was a serious evil and should be further considered by the Council four years from now.

Lastly, it was recommended that provision be made for the correct ascertaining of the age of children employed, and for an adequate

system of factory inspection and of penalties for infringement of these regulations. The strong emphasis placed upon the need and provision of trained inspectors is one of the most hopeful elements in the report, as all such recommendations would stand or fall according to just this matter of inspection.

While the actual recommendations are assuredly not very drastic, and the intervention of war just after the appearance of the Report holds up for the immediate present any effort to bring about a rate-payers meeting or whatever action would help to empower the Council to put these recommendations into effect, the Industrial Committee of the National Christian Council, which is so vitally concerned in this Report, feels that much has been accomplished in the fact that the key-city of China, industrially speaking, has gone even as far as this. That this is the beginning of a real and definite change to be brought about in Shanghai is promised in the statement of the Report that "The standard to be aim-

ed at and adopted at the earliest practicable moment is that set up by the Washington Conference."

In this that is happening in Shanghai the Chinese Church must be very deeply concerned. The Christianizing of industry is one of the hardest enterprises before us, and it is not made easier by the fact that there are still some sections of the Christian Church elsewhere in the world which do not believe in this as the business of the church: a recent number of a religious periodical in the United States, for example, opposes the proposed constitutional amendment on child labor in that country as being no concern of organized religion. On the other hand, it is good to learn that the recent World's Sunday School Convention in Glasgow took a splendid position on this question in declaring the church's inescapable responsibility for the welfare of children. These early years of the young Church of China will be sturdy and promising because from the beginning it sees the religion of Jesus is for the whole of every human life.

Personals

DEATHS.

AUGUST:

3rd, at Lingkiang, Ki., Rev. H. Sames, C.I.M.

28th, at Kuling, Mrs. Harry Price, C.M.M.L.

ARRIVALS.

JULY:

18th, from U.S.A., Miss Ethel Church (new), P.N.

AUGUST:

3rd, from U.S.A., Jas. B. Woods and two children (new), P.S.

5th, from Australia, Rev. and Mrs. G. F. Draffin and three children; from New Zealand, Miss N. MacDuff, C.I.M.

9th, from U.S.A., Dr. Mary H. Taylor, Rev. W. V. Stinson, Rev. and Mrs. D. H. Thomas and three children, P.N.

14th, from U.S.A., Rev. W. H. Leverett, Rev. and Mrs. W. H. Gley-steen and six children, Rev. and Mrs. R. E. Jenness, Rev. and Mrs. R. M. Allison and four children, Miss Grace M. Rupert, P.N.

15th, from England, Miss Shock, C.B.M.; Mr. and Mrs. R. D. Lord, S.P.G.; Mr. and Mrs. Larsen, L.B.M.

17th, from U.S.A., Miss Morrison, R.C.A.; Dr. and Mrs. Wakefield and three children, A.C.M.

20th, from U.S.A., Mr. John Littell, A.C.M.

23rd, from U.S.A., Mr. and Mrs. W. F. Wilson, M.E.F.B.; from England, Capt. and Mrs. Bené, Capt. Blanche Borle, Capt. Geo. Lancashire, Lieut. Emma Holmes, Lieut. Doris Avery, (all new), S.A.

24th, from U.S.A., Mr. and Mrs. F. C. Brown, (new), A.C.M.

26th, from U.S.A., Mrs. M. P. Smith, Miss Margaret Childs, (all new), Miss V. E. Woods, Miss Edith Hart, A.C.M.; Miss Hearst, Miss Hueston, Miss Hyne, (all new), Rev. and Mrs. Coole, M.E.F.B.; Miss Stocks, A.A.M.; Mr. and Mrs. Lancaster and two children, P.S.; Miss Allman (new), U.C.M.S.; Mr. and Mrs. Davis and two children, Miss Davis, Rev. A. R. Kepler, Rev. and Mrs. J. C. Thomson and three children, Mrs. C. E. Scott and four children, Rev. and Mrs. Chas. V. Reeder and two children, P.N.; Miss I. Cumings, Am. Board.

27th, from U.S.A., Mr. and Mrs. H. A. Wilbur, Y.M.C.A.; Mrs. Neville (new) Miss Neville, P.S.

29th, from U.S.A., Mr. and Mrs. C. W. Pettitt, Mr. and Mrs. R. D. Arnold, Y.M.C.A.; Sister Ruth Magdalene, Rev. E. L. Souder, A.C.M.; Mrs. A. Sykes, Miss R. E. Wilson, Miss R. E. Lynch, Miss Lois Young, Miss Helen Koiner (new), Mr. Warren M. Cox, (new), Rev. P. F. Price, Rev. W. H. Hudson, Rev. and Mrs. J. N. Montgomery and three children, Miss Lila E. Junkin (new), P.S.; Mr. Bingham (new), Mr. Sanford (new), Dr. and Mrs. Hume and one child, Y.M.; Mr. and Mrs. Heisey, C.B.M.; Mr. and Mrs. C. G. Fuson and three children, Rev. and Mrs. E. W. Walline and two children, Mr. and Mrs. J. H. Bryars, Rev. and Mrs. L. E. Wolferz and one child, Rev. and Mrs. P. R. Abbott and three children, Dr. and Mrs. J. J. Heeren and one child, P.N.; Dr. A. J. Bowen, M.E.F.B.; Mr. and Mrs. Gillan and one child, C.M.M.S.; from England, Rev. and Mrs. E. M. Norton and one child, C.M.S.; Rev. and Mrs. S. C. Harrison and two children, Rev. E. Morgan, Rev. F. S. Drake, B.M.S.; Mr. and Mrs. Harrison and two children, E.B.M.; Dr. Grosvenor, W.M.M.S.; Miss Lenders, Miss Huggens, A.B.C.F.M.; Mr. and Mrs. Brubacker (new), Miss Kreps, Miss Neher, C.B.M.; Mr. and Mrs. Dykstra and two children (new), C.R.C.

SEPTEMBER:

1st, from Norway, Miss I. Edwards, Miss C. Brundtland (all new), Mr. and Mrs. J. A. Stockhan, Pentecostal.

7th, from U.S.A., Miss E. L. Larsen, Miss E. Grace Hoover (new), C.I.M.

8th, from U.S.A., Dr. and Mrs. F. W. Goddard and two children, A.B.F.M.S.; from Australia, Miss E. J. Clark, Miss M. M. Clark, C.M.S.

9th, from U.S.A., Miss Harriet Rietveld, Y.W.C.A.; Miss Coral Clark,

Miss Anne Lamberton, Mr. D. H. Porterfield (all new), A.C.M.; Dr. F. J. White and two children, Miss J. Lawrence, Mr. and Mrs. A. H. Page and one child, Miss Ida M. Bare (new), A.B.F.M.S.; Dr. and Mrs. S. P. Seaton (new), Dr. Miriam Bell (new), Miss A. M. Jones, P.N.; Mr. and Mrs. W. F. Hummel and four children, Dr. and Mrs. R. E. Brown and three children, Mr. and Mrs. J. T. Illick and two children, Mr. and Mrs. H. Farley, M.E.F.B.; Mr. and Mrs. Leger, Mr. and Mrs. McClure, A.B.C.F.M.; Dr. and Mrs. Taylor and three children, S.B.C.; from Scotland, Dr. Jean Riddoch, U.F.C.

10th, from U.S.A., Dr. and Mrs. J. A. Fitch, Rev. C. R. Callender, P.N.; Miss A. J. Stryker (new), Mr. and Mrs. Bartlett (new), M.E.F.B.; Mr. and Mrs. Foster and two children, Miss Lewis (new), Y.M.; Mr. and Mrs. Ballou and three children, Miss Jacobs (new), Mrs. Lucius Porter and two children, A.B.C.F.M.; Dr. and Mrs. Behrents and five children, L.U.M.

15th, from U.S.A., Elsie Anderson, Charlotte Neely, Irene Dean, Y.W.C.A.

DEPARTURES.

JULY:

19th, for U.S.A., Miss Katharine Hand, P.N.

21st, for U.S.A., Mrs. E. L. Karr, Miss Harriet Stroh, P.N.

22nd, for England, Miss E. M. K. Thomas, C.M.S., Miss E. V. Armstrong, C.E.Z.M.S.; Rev. and Mrs. Martin, C.I.M.

AUGUST:

10th, for Russia, Miss L. O. Griwing, Liebenzeller.

15th, for U.S.A., Mr. McMann and one child, A.B.C.F.M.

16th, for U.S.A., Mr. and Mrs. A. S. Peabody, Y.M.C.A.; Mr. and Mrs. Van Dyck and two children, P.N.

17th, for U.S.A., Dr. C. W. Harvey, Dr. John Y. Lee, Mr. A. W. Beaven, Y.M.C.A.

19th, for England, Rev. and Mrs. H. S. Bailey, C.M.S.

22nd, for Australia, Miss D. Trudinger, C.I.M.

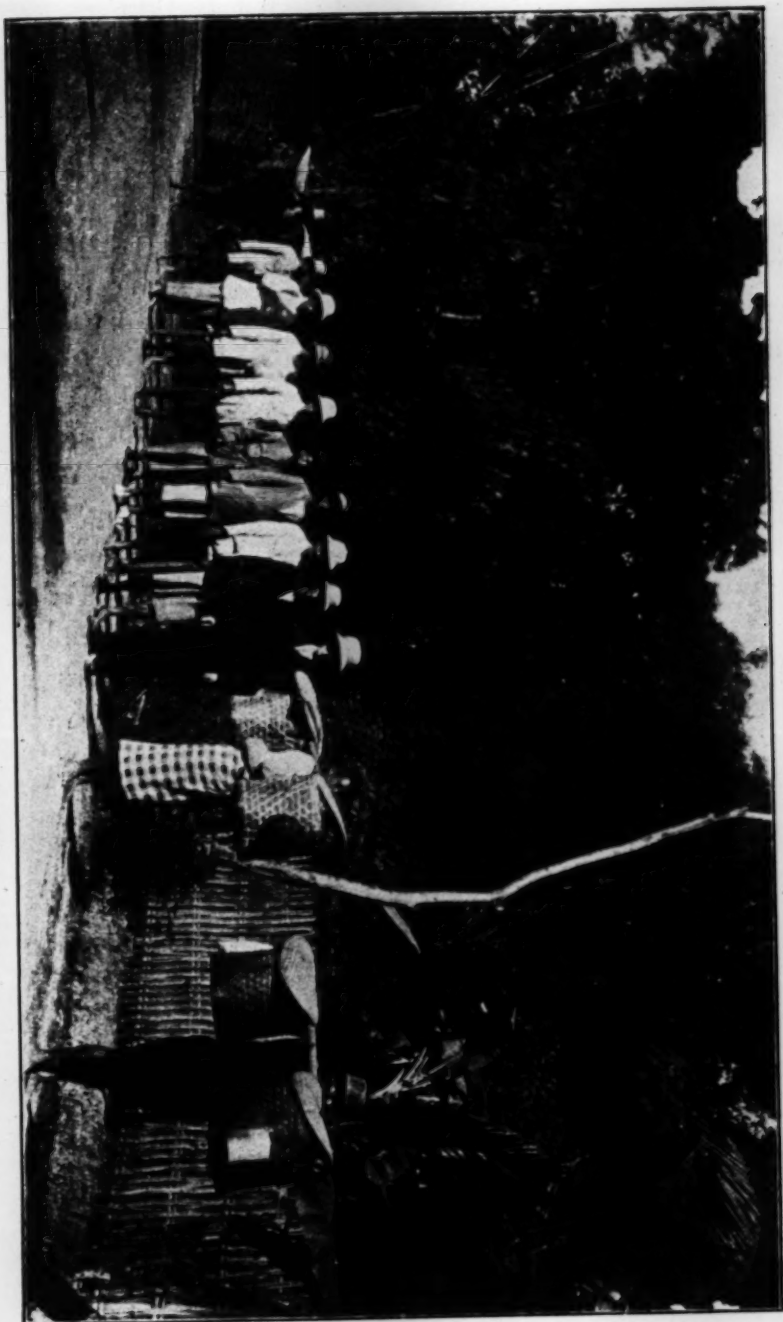
30th, for U.S.A., Mr. F. S. Brockman, Y.M.C.A.

31st, for England, Rev. and Mrs. T. A. S. Robinson and one child, C.I.M.; for U.S.A., Vivian B. Appleton, C.H.E.

SEPTEMBER:

2nd, for England, Miss E. M. Sanderston, C.I.M.

5th, for England, Miss G. N. Spink, C.I.M.



TAI WORKERS COMING FROM SIAM TO YUNNAN, CHINA

The foreigner in the group is the Rev. Robert Irwin of the American Bible Society